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MORMONISM

. . . AND . . .

THE MORMONS.

CHURCH OF THE LATTER DAY SAINTS.

AN EPITOME.

MORMONISM AND THE MORMONS.

AN EPITOME.

BY REV. A. McBULLOCK, PH. D.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies,"—BIBLE.

MENASHA, WISCONSIN:
THE BREEZE PRINTING COMPANY,
1898.

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1898.

IN MEMORY OF
G. M. PEIRCE,
FIRST MISSIONARY OF THE METHODIST EPISCOPAL
CHURCH IN UTAH AND A BELOVED TEACHER
OF THE AUTHOR THIS BOOK IS AFFEC-
TIONATELY DEDICATED.

Mormonism and the Mormons.

[This paper was written in 1882. Some of the events alluded to as recent, and dates relative thereto, will thus be explained. Fifteen years ago the true inwardness and the defiant practices of Mormonism were conspicuous, and the careful observer could read between the lines of religious pretense, its real character. The evils, the un-Christian characteristics, and the anti-American ideas of this system were then being unveiled. "Our Mormon Turks," as Schuyler Colfax then put it, "were flinging their insolent defiance into the face of the nation." The continued aggression of this system seems now to warrant and to render advisable a pen picture of its debasing and disloyal character. Though the years have gone, the facts herein noted concerning Mormonism have not become obsolete. The most ardent defender of Mormonism to-day will not claim that it has revised itself out of its own existence, or that its cardinal doctrines have been materially changed. Recent publications from the Mormon press, which have come into my possession and acknowledged to be authorative make doubly certain the fact that the characteristics, the doctrines and the spirit of Mormonism are the same to-day as when the system was practically isolated from civilization, and when our government found it necessary to interpose with the strong arm of law. Personal investigation in Utah, together with information obtained from resident citizens and those fully acquainted with the tenets and practices of the so-called church, add materially to the evidence. It will be seen that the highest and best authorities on either side have been summoned as witnesses. Various additional notes have been appended, to elucidate and to verify. Here and there the text has been carefully revised. Mormon missionaries are now at work in the different states of the Union seeking to draw into the corrupting folds of this so-called church the ignorant and the unwary. In view of these facts, well known citizens and christian workers have suggested the timeliness, and have advised the publication of this paper.—*Author.*]

CURRENT events command our thoughtful attention. In the presence of these events it is a healthful sign when the excellencies of our national virtues are not suffered to blind us to our

national faults, or to hinder us in our efforts to correct them.

It seems a characteristic of American thought to center itself upon some important question, to hold it up to the searching gaze of the people, to examine it under the keen scalpel of criticism, concentrate the eye of public opinion upon it as the one thing altogether important, pass judgment upon it, and then wave it to the background to make room for another to be looked upon, examined and disposed of in like manner. . . . . .

Important issues are, at present, suffered to remain in the shadowy background, while the great question with which the American people are just now concerned is Mormonism. There are other questions as great, other issues perhaps more vital to our national life than this. These will be met, grappled with in deadly conflict by the American people, and, as in the past, we shall come forth from the conflict victorious. Mormonism, too, with all its infamy, blasphemy, filthiness, fiendishness and despotism, will be put down. After forty years of unworthy trifling, the American people have begun the work in earnest. They seem thoroughly aroused to the importance of the issue and they will wipe out that foul leprous spot, even though the victory be sealed with human blood.

The evil spirit of Mormonism was born in the heart and brain of Joseph Smith. He was inspired, no doubt, by the vivid imagination and cunning duplicity of a vain, ignorant and superstitious mother, who believed in "wizzards and familiar spirits," which she fancied filled the earth and air about her.

The son partook of the characteristics of the mother.*

The Mormon fraud was inaugurated in the state of New York, whence it fled to the west. It left its foul, slimy trail wherever it moved, in the states of Ohio, Missouri and Illinois, thence westward with its deluded victims, fanatical adherents, band of out laws, desparadoes and law-defying leaders, across rivers, over plains and through mountain passes to the Great Salt Lake, where, shut out from civilization, it has developed into a strong organized system of imposture, lust and tyranny. Let us not forget, however, that the stain of this crime and filthiness is upon our government bs a nation. The hand that signed the *Fugitive Slave Law* signed also the commission of Brigham Young as first Governor of

*I glean from reliable sources the following facts: Joseph Smith was born in 1805 in the state of Vermont. Several of his near relatives were Revolutionary soldiers. While Joseph was yet a small boy his parents moved to west-central New York. He was one of nine children. His parents were exceedingly "illiterate and superstitious." They determined that one of their sons should be a prophet, and Joe was selected as the "genius." This idea was impressed upon the son. "The mother moved in the lowest walks of life." They lived in dishonest poverty. Nocturnal depredations were frequently committed in the Smith neighborhood. Clothes lines were now and then robbed, poultry yards looted and grain bins suffered in like manner; and these depredations were laid at the doorway of the Smith family. The testimony of the old neighbors of the Smith family in New York was uniform that their character was bad and that of Joseph was the worst of the lot. (P. M. C. of Mormonism Pg. 23.) Both mother and son possessed a vivid but vain imagination; and integrity, conscience and truth were subsidized to it. They were both noted for extravagant assertions, fancied stories and false statements, which were improvised for the occasion. Said one who knew them well: "You can't face them down. They'll lie and stick to it. Joe never worked save at 'chopping bees' and 'raisings' and whiskey was the impetus and the reward." His aversion to labor is seen in some of his after "revelations." He could read but could not write, or very inaccurately at best. His two standard volumes were the "Life of Stephen Burrows, the Clerical Scoundrel," and the autobiography of Cpat. Kidd the pirate. He secured what he called a "seer" or "peek stone," with which he figured as a "water witch" and with which he divined and feigned to locate buried money and treasures, 'which were always spirited away just before the sound of the thud on the priceless chest reached the ears.' By instruction of the mother he laid claim to mirraculous power. Joseph Smith unquestionably had tact and perseverence and natural talents, which, had they been directed in the right channel, might have made him a useful man. (See History of Mormonism, Women of Mormonism, H. B. of M., Madame La Tour, H. B. of R, Polygamy, Mysteries and Crimes, of Mormonism, etc.)

Utah.* For eight years nominally, twelve in fact, and virtually until near the close of his life, he was permitted to hold the almost undisputed power of that territorial government. It is known that Pres. Fillmore had serious misgivings and grave scruples of conscience concerning the approval of the "Utah Bill," and it was a surprise to all who knew his apprehensions concerning the calumny and trouble, when he endorsed the infamy by appointing Brigham Young as the chief executive of the New Territory. That appointment launched forth in the very heart of our country, and under national authority, an utterly un-American system, a system which embraces the most revolting features of Oriental polyg-

* Mr. Fillmore knew perfectly well at that time, and every senator who advised and consented to the appointment knew, and every citizen of ordinary intelligence knew that Brigham Young was nothing better than a consumate scoundrel. (Rev. Leonard Bacon, D. D., L. L. D., W. of M. pg. 303.]

Note—Pres. Pierce sought in vain to find a suitable person to take the Governorship of the territory. The post was one so difficult that he failed to secure a permanent incumbent. U. S. Judges were appointed but the position was one so difficult and hazardous that where Brigham did not cause them to be slain or drive them out they would not long remain. Hostilities ensued between the Mormons and the anti-Mormons. In 1856, murders were frequent. The Gentiles became more and more exasperated. In 1857 the Government sent a military force across the plains to quell the disturbance, and to bring the Mormons under subjection to the law. Young treasonably declared the territory under martial law and in accordance therewith issued a proclamation forbidding any soldier of the U. S., under any precense or by any authority, from entering the valley. Col. A. Sidney Johnson through tact and generalship brought the Mormon President partially to times. Col. Vliet, of Gen'l Harney's staff, visited Brigham, then went to Washington to use his influence in behalf of the Mormons. In 1857 Alfred Cumming of Georgia was appointed governor to succeed Brigham Young. Col. Thos. L. Kane the friend and eulogist of the Mormons, and by many supposed to have been a Mormon himself, set sail from New York for San Francisco under the assumed name of "Dr. Osborne" with the permission and tacit encouragement of President Buchanan, to arrange a peace. [P. M. C. of M.—pg. 160.]"Dr. Osborne" reached San Barnideno in time to accompany the returning Mormons to Salt Lake. He hastened to advise with Young, then laying aside his *alias*, and hastening to Camp Scott, he "convinced Gov. Cumming that the Mormons were rather more peaceable than average lambs." The Governor accompanied Kane to the Mormon capitol. He was flattered with his reception and was assured that "the rebellion in Utah was a pure invention. [See P. M. C. of M. pg. 161-163.] Thus influenced the governor became a willing vassal of the Mormon President By virtue of the authority entrusted to him he gave a pardon to all guilty of sedition and treason.

amy, and one of the worst forms of domestic, social and political tyranny known to history, and gave it character in the eyes of other nations. Mr. Fillmore afterwards pronounced this his "greatest mistake" and he was conscious "that his course had been unwise and productive of a series of flagrant, political and social wrongs."* But the generations which followed him must needs reap the bitter consequences of that mistake.

Nor was Pres. Fillmore the only guardian of Mormon interests.† Like a noxious plant, permitted to grow and thrive in its own adopted soil and chosen atmosphere, for more than twenty years this system drew to itself its own selected nutriments with scarcely the voice of authority to intepose. It is true that bills have occasionally been passed, and laws enacted by congress, but for want of determined prosecution and the enactment of other measures needed for such prosecution, they have fallen, in

* Judge B. F. Hale.

† At the beginning of the Buchanan administration there seemed to be a determined purpose to correct matters in Utah. Col. Johnson, as already noted, was sent with troops to Utah. Party consistency, however, was apparently at stake. The "Squatter sovereignty" doctrine of Kansas could hardly allow interference in Utah. Mr. Cumming reported to Washington his flattering reception by the Mormons. Pres. Buchanan appointed a peace commission and sent them to Utah with a proclamation of Pardon to Mormon offenders. It seemed evident to those familiar with the condition of affairs in Utah at the time, that the Buchanan adminstration did not care to push matters too strenuously against this "Twin Relic of Barbarism." The Mormon interests were too often advanced by imbecile Federal appointments from the time of Fillmore "until Lincoln's administration." "Through three administrations Utah seemed to be the Botany Bay of worn out politions" (Beadle 345, 352.) There were some efficient officers like Judge Cradlebaugh but they had not the power or the law behind them to effect justice because of the perversion of legal and moral principles on the part of the Mormons. At the close of Cumming's term as Governor the Civil war was in progress, and this engaged the attention, and the utmost energy of the Government. During these years of strife and bloodshed, while the Mormon question was not lost sight of and legislation was at times enacted and competent officers appointed, the Mormons, practically shut out from the world, took advantage of the situation; and the nation could pay but little attention to the righting of matters in Utah. Pres. Johnson's administration was on the whole favorable to the Mormons. At the close of the war the adjusting of the affairs of the Union in the North and South, and in the starting out of the reestablished Union seemed for years to be the one thing altogether important.

their negative influence, like the summer rain on the thirsty vegetation. Lack of spirit, show of cowardice and policy ends on the part of the government have emboldened this fiendish system to exhibit a feeling of importance and of disloyal defiance.* In a special message to congress, dated February 14, 1873, President Grant said: "I consider it my duty to call the attention of congress to the condition of affairs in the territory of Utah.....Several years of unhappy experience make it apparent that the territory requires special legislation by congress." And after noting points to which he calls attention he adds: "I cannot doubt that Congress will agree with me that such a state of things ought not to be tolerated, and that no class of persons should be allowed to treat the laws of the United States with open defiance and contempt."

In strict accord with this pronounced policy, in the Spring of 1875, "Brigham Young himself was adjudged guilty of contempt of court, and Chief Justice McKean sentenced him to twenty-four hours imprisonment therefor." Under hazardous circumstances this sentence was faithfully carried out. "But," says our informant, "just as the loyal portion of the community began to hope that the example of official firmness, which the people had witnessed, would cause them to respect the majesty of the law, news came from Washington that the President, influenced by considerations which Utah Gentiles do not understand to this day, had deposed

* In justice to the Government and the people however it should be noted that no one out of touch could know the deadly character of this moral cancer during its incipiency. It was not until 1869 that the Railroad passed through Salt Lake City, and for years these people were a thousand miles or so beyond the confines of civilization. In Washington too there were always smooth tongued Mormon apologists.

the incorruptiblt Judge, whose only fault was the faithful and fearless performance of duty, and though years have passed the moral effects of that action are still felt."* Emboldened by such long continued trifling, George Q. Cannon, the chief counsellor of Mormonism, recently delivered a speech in the presence of ten thousand people in the Tabernacle in Salt Lake City, in which he said: "The Government of the United States will be powerless in the future as it has been in the past, to enforce the anti-polygamy, or any other law detrimental to the interests or the progress of the kingdom of God on earth. Nineteen years ago on the second of last July, the congress of the United States passed a law to prohibit polygamy in the Territory.† How much prohibition has the law effected? How many of us have been punished for the practice of polygamy?"‡ We shudder at suce boastful and defiant language; but we can hardly wonder at it when we remember that at the time more than three fourths of the members of the Utah legislature were polygamists and were receiving pay as law makers from the United States; when we remember, too, that the author of these words, who had for eight years been a delegate in the congress of the United States, had, at the time, "in his harem in Utah four living wives,"§ while those guilty of like offences outside of Mormondom are paying the penalty of their crimes in the penitentiaries of the states and the nation. We blush at facts like these, and think it strange that a few thousand men and women should, in so brief a

* Madame La Tour 300-301. † Law passed in 1862. ‡ Speech delivered in 1881. § Judge J. R. McBride, International Review, February 1881. Pres. Rev. Apr. 1881, H. B. of M. 43.

time, become so strong and defiant. But with a far-sighted and unscrupulous leader, whose word is regarded as law and divine authority, for a score of years almost completely isolated from the surrounding world, with laxity on the part of the Government in enacting measures and prosecuting existing laws, with tenets of faith holding communicants under an *absolute despotism*, with disobedience of church authority as the *highest crime*, and the securing of its accesions chiefly from the ranks of the ignorant and superstitious, from the unfaithful and disaffected of Christian denominations, from the vile, the fallen and the lawless, the down-trodden and oppressed of foreign lands, who become the dupes of a cunning and unprincipled priesthood, and seek relief from their hardships by leaving their homes for the promised paradise in Utah;—with their antecedents in view, I repeat, it may not seem so strange that the system has grown to be a peril, demanding stern measures for its suppression.

In dealing with this evil, however, we should bear in mind that a nation which has given so much protection and fostering care, should, in justice to the unwary and innocent ones, be careful of exercising unwarranted measures. And though an outraged public, just opening its eyes to facts, cries out for vengeance, as it looks upon a system which "*stands against the world for fiendish crimes*,"* there is justice even for criminals who have been encouraged by national authority. This is duly recognized by the bill which has just passed the houses of Congress and becomes a law by the signature of the President.

* Madame La Tour pg. 360.

It should be remembered, too, that in dealing with this threatening evil there is danger of being charged with religious persecution. It may seem strange that, on religious grounds, there should be any delicacy in dealing with this system—un-Christian and un-American—which parades itself as religion, but is in fact a "law-defying hierarchy."* But when we remember that religious liberty stands as a pillar in our national government, and that the public heart is most sensitive to its claim, however unfounded and hypocritical its pretense may be, we cannot with safety ignore the claim. We may look with just contempt upon the claim of inspiration for the so called "Book of Mormon" when we have unquestionable and abundant evidence that, in the main, it is only a reproduction of a strange religious romance written by Rev. Solomon Spaulding and entitled "Manuscript Found,"† and purporting to be a his-

* "The Mormon church is merely a gross political machne; it is changed, expanded or contracted, at any time, to suit its leaders; kindness or coalition are lost upon its members; their purpose is perpetually aggressive; they mean to destroy free government in the United States, and reproduce in this country such a state of affairs as rules in Mohammedan countries; and there is but one thing they respect, which is irresistible power." Judge C. C. Goodwin, Harpers, Oct. 81.

† Rev. Solomon Spaulding was a graduate of Dartmouth College. He had a special fondness for the study of history and for writing romances. While engaged in business and living in the small town of Conneaut in the state of Ohio he became intensely interested in the prehistoric mounds near his home, which he caused to be opened. In these he found parts of skeletons and other relics, evidences of a past civilization. These discoveries suggested to him a subject for a new romance which purported to be "A Translation from Some Metal Plates found in the earth mound, to which he had been guided by a vision." He called it, "Manuscript Found." This was in 1812. He read it to a circle of friends and concluded to publish it. Mr. Spaulding removed with his family to Pittsburg, Pa., and presented the manuscript to a Mr. Patterson, a printer and an intimate friend of his, for perusal and publication. In Mr. Patterson's office was a young man by the name of Sidney Rigdon, an employee. The "Manuscript Found" was not published, but was returned three years later to Mrs. Spaulding. Rigdon however had access to it and copied it. Mr. Spaulding died in 1816 and his family removed to the home of Mrs. Spaulding's brother who lived in Onondaga Co., N. Y. In a trunk which was left unlocked, were the literary effects of her husband, among which was the romance above named. Joe Smith worked for a time as teamster for Mr. Sabine in whose house was the trunk and Smith had free access to the same. Seven years after the

tory of the peopling of America by the "Lost Tribes of Israel" and stealthily secured from the author, who made no claim of inspiration for it. When we know farther that the pretended prophet was, to some extent, the dupe of the artful Sidney Rigdon; that he was known as a disreputable character; that he left New York in disgrace and fled seven years later from Kirtland, Ohio, because of crimes laid at his door; that he became an outlaw and a felon; that he was addicted to the use of most obscene and profane language and was anything but pure in his life,* that he died, not as a martyr to his religious views,

death of Mr. Spaulding, Joe Smith announced that he had discovered golden plates which were inscribed with strange characters. In 1825 he presented to Thurlow Weed, then of Rochester, New York, a manuscript for publication, which afterward proved to be the "Book of Mormon." Mr. Weed speaks of Smith as "a shrewd, scheming fellow who passed his time in tavrens and stores in Palmyra, without business and apparently without visible means of support." Sidney Rigdon a tonguey, shewd, eccentric, unprincipled man, visited Smith two years later at the latter's home in Palmyra, N. Y. Together they had a long secret interview. At this time Rigdon was a backslidden Campbellite Preacher in Ohio. He started an independent mission and out of the "relics of dead and dying *isms* he found material for his purpose and established a church near Mentor, Ohio, to which he gave the name of 'Disciples.'" He afterward turned this congregation over almost entire to Mormonism, Rigdon was the "literary genius behind the screen." In 1830 the "Book of Mormon" was printed at Palmyra, N. Y. Its resemblance to Mr. Spaulding's "Manuscript Found" was at once recognized by those familiar with Mr. Spaulding's writings. The religious teachings not found in Spaulding's work seem to be a "reflection of the debates on Universalism Anti-Masonary and baptism prevalent at that time." (P. M. C. of M. pg 31) The original Manuscript was borrowed of Mrs. Spaulding in 1834 by one Dr. Hurlbut, who sought to expose the fraud, and who took it to the former home of Mr. Spaulding in Ohio for identification. The Mormons have no other evidence, nor do they attempt to produce any, of the authenticity of the work, except Joseph Smith and the three men who claim to have seen the plates. But the unreliabilty of their testimony has been emphatically shown, as each afterward declared the statement was false. Cowdery, one of the three, and who assisted Smith in the translation, as claimed, was a "Traveling school-teacher." He lived in open immorality and died a miserable drunkard. The lives and character of the other two, Whitmer and Harris, were but little better. (See Beadle Chapter 1.) For fifty years the original manuscript of Spaulding was lost sight of. Three years after the above was given this manuscript came to light in Honolulu in the Hawaiian Islands. [See Independent Sept. 10, '85.] Later this Ms. found its way to Oberlin, Ohio, where it now is.

[See Scribner's Monthly Aug. '80—Book of Mormonism pg 3.—[H. B. of M. pg. 33.—Literary Mag. Nov. '85 pg. 333.]

* See as to Smith's character Madame La Tour.—H. of M. Meth. Q Rev. Apr. '82 W. of M. pg. 33-35.—P. M. C. of M.—M. U. 72, 90-91, 157-160.

except as crime was fostered under the pretense of religion and wrapped about with a religious garb, so conspicuously transparent, however, as to make the pretense a scandal in the presence of Christian civilization,—but he died as a felon and an outlaw at the hands of an injured populace and an outraged mob. Still there are those who believe him to have been the prophet of God.* We may know, as we do, the fact that it was not religious belief, but the practice of the grossest immorality and the most revolting crimes against nation, state and society, that caused the outraged citizens of two youthful states, Missouri and Illinois, one after the other, to arise *en masse* and, supported by executive proclamation, drive from their borders the main body of the so-called "saints." We may have indisputable evidence, as we have, of the truthfulness of such horrible indictments as that furnished by Judge McBride from a letter of John B. Clark, Commander of the State Militia, who was sent to protect the people of Missouri against the Mormons: "There is no crime from treason to petty larceny but that these people, the Mormons, or a majority of them, are not guilty of, all, too, under the counsel of Joseph Smith, Jr., the Prophet. They have committed treason, murder, burglary, robbery, larceny and perjury. They

* Mormons who perhaps honestly claim that Joseph Smith was a God-like character and a prophet of God will admit also that "Brigham Young was also a prophet upon whom the mantle of Joseph Smith descended." And herein the adherents of Mormonism, must when consistent, face the fact that Joseph Smith "was not the kind of a person whom a pure and holy God would likely choose as a revealer of his will to men" for in a sermon of Brigham Young, reported by their church stenographer he says that: "Joseph was anything but a saint, that his virtues were few, his vices many, among the least of which was gambling, drinking, horse-racing and seducing women." [Women of Mormonism pg. 132-3*t*] We should bear in mind with the above statement, that Brigham Young was the warm, trusted and confidential friend of Joseph Smith.

have societies formed under the most binding covenants, and most horrible oaths, to circumvent the laws and put them at defiance, and to plunder and murder and divide the spoils for the use of the church."* Still there were hundreds, blinded to the facts who listened to the cry of religious persecution;† and this claim gave no little strength to the undertaking. That claim is heard to-day, and the heart of a sensitive public is sought to be moved by the claim. It is safest and best even now to listen to the pretense and to rest the claim on its own merits.

Let us here look in upon some of the Mormon tenets and practices. Here we should not overlook the fact that multitudes of Mormons in Utah have been taught from childhood that whatsoever they do is done unto the Lord; that the very filthiness, crimes and vulgarity of the lives around them are acts of holiness.‡ We should bear in mind also that it is possible for a man to be sincere in his belief and yet be very far from the right; that "devout men, praying men, sincere men, once under the influence of this delusion, are ready to believe and to do whatsoever they are directed to do by those whom they look upon as holy and infallible teachers." We should not forget, however, that a man's sincerity of belief "neither keeps from crime, nor lessens his wickedness

*International Rev. †See H. M.—H. B. R.

‡ "The masses of the Mormon people are kept so poor, and their minds are so enslaved with the teachings of their leaders that they cannot be reached by the usual means of enlightenment, except in a most limited degree. The great mass cannot read English books or newspapers; they would not if they could. Out of the slums of Europe they have been brought to a land which supplies them with fresh vegetables, meats and comfortable clothing, and the change seems so near a miracle that they do not wish to question its genuineness. So steeped are they in ignorance and superstition that they obey, without question, all orders from the heads of the organization." [Judge C. C. Goodwin, Harper's, Oct 1881.]

in the commission of that crime." No one under the pretense of religious belief has a right to violate law, constitutional requirements, or the recognized claims and principles of civilized society. The contest against Mormonism is not against it as a religious belief, but as a system of evil, and in its fruitage of corruption and of treason. It is well to remember, however, that the religious belief of individuals and of peoples largely determines their lives and activity. Thus Christian thought and Christian belief lie at the basis of Christian civilization,—the highest and the best of all historic civilizations. This truth warrants an investigation of the religious tenets of Mormonism. The written creed of Mormonism is easy of access. It clearly shows the handiwork of Sidney Rigdon, and reflects something of the strange controversies of the early half of this century.* It embraces almost literally the tenets of Alexander Campbell, and adds a few conceptions and unscriptural dogmas. Except for these there is nothing specially noteworthy in its diction. The formulated creed, however, must pass for what it is worth. It is quite proper that "saints" (?) who are acknowledged authorities in the Mormon church be allowed to interpret some of these doctrines. Some of the fundamental principles and cardinal doctrines are not found in this formulated creed but in the au-

* Smith and Cowdery seemed at first, at a loss to know what doctrine to preach. They started out with Anti-Masonary, but soon figured as Millenarians of the rankest sort. The curious and the fanatical flocked to hear them. "It is proper to note the curious fact that all, or nearly all, Mormon converts were already members of some Christian church .....The Mormon church is made up of Apostates." [See M. & M. pg, 21.22, 31-33.]

Rigdon turned over his congregation of 'Disciples" almost entire to Mormonism. "These were honest industrious people, with good homes; but narrow minded, intolerant and looking daily gor some great event to occur." [22 above.]

thorized teaching of the church, the accredited sermons of their "inspired" (?) leaders and officials, together with the regulations and required practices of the system. These are essential, and upon them depend the very existence of the church as it is.

GOD THE ETERNAL FATHER.

The Mormons declare: "We believe in God, the Eternal Father and in his Son Jesus Christ and in the Holy Ghost." From this declaration one would naturally suppose that they entertain ideas of God similar to those held by Christian people generally. This is not the case, however. Mormonism is decidedly materialistic, and embraces the defunct ideas of old Pagan polytheism. Their ablest teachers and recognized authorities deny the Christian idea of spirituality. The idea that God is a spirit, as Christ taught, is ridiculed. He is composed of material substance and possesses every organ, limb and physical part that man possesses and has the same impulses and passions, and is in fact "in every respect only a superior grade of human being."* "He was once a man, and from manhood, by continual progression, became God. Man, then, being a creature of eternal progress, the time will certainly come when he will kow more than God now knows." "The weakest child of God," says Joseph Smith, "will possess more dominion and property, and subjects, more power and glory than is now possessed by Jesus Christ or by his father." The first sentence of Genesis, Smith gives as follows: "*The head one of the Gods brought forth the Gods.*" Thus a plurality of gods is recognized and taught as possessing material

* Key to the Science of Theology, P. P. Pratt (See H. B. of M. pg. 34).

bodies. "Wisdom inspires them to multiply their species.....to increase in numbers and for each to enjoy himself in the sphere to which he is adapted."* The *Head God* originated in the union of two elementary particles of matter, which by eternal progression reached a human form. Adam is the angel Michael and is the God of the human race. According to Brigham Young, "He," Michael, "made the world and brought here one of his wives. He is the God of Jesus Christ, Jesus Christ the God of Joseph Smith and Joseph Smith the God of the present generaeion." It is held that by faith, obedience and holiness any one may rise into a deity.† By *faith*, let it remembered, is understood belief in Joseph Smith and in his successors. By *obedience* and holiness is meant absolute submission to the priesthood and the payment of the tithing.‡ For the encouragement of the faithful, Mormonism offers to its deluded adherents the sensual enjoyments of a Mohamedan heaven.§ According to Mormon theology God is not *omnipresent* or *omnipotent*, nor is he *eternal*. He had his father and grand-father and so back *ad infinitum*. As already noted he is only a perfected man, and had his wives in heaven, and his wives and concubines on earth. The inspired(?) prophet Heber C. Kimball

* Key to the Science of Theology, P. P. Pratt (See H. B. of M. See also H. M. pg. 408 and P. M. C. M. pg. 281).

† "The Mormon leaders pretend to believe that they are all going to become gods in the celestial world, and the extent of the kingdom over which they will rule will depend upon the number of wives and children they have here." (See Pres. Rev. Apr. 1881—H. B. of M. 34).

‡ Strict obedience to the "holy priesthood" is one of the conditions of gaining heaven, and the other is "pay your tithing."..... If one complies with these two conditions, he may be gulity of every sin and crime named in the Decalogue and still retain his standing in the church. (H. B. M 35).

§ The Mormon heaven includes not only the perpetuation of the marriage relation there, but also the idea of unrestricted polygamy. (H. B. M. page 35). A man must become a God as Jesus Christ did (see, why we practice Plural Marriage, pg. 59—Heber Kimball May 28, '43—at that time a polygamist).

has said. "You think our Father and our God is not a lively social man. He is one of the most lively sociable and cheerful men that ever lived."*

JESUS CHRIST THE SON.

According to the Mormon idea of the Holy Trinity the Son is one of the Gods, that is, a man developed into a god, as heretofore noted. As God, he is "possessed of both body and parts." He has not the divine attributes which the Scriptures ascribe to both the Father and the Son. God wooed and won the Virgin Mary, and took her as one of his terrestrial wives or concubines. Jesus Christ was the child of their marriage.†

All familiar with the mythology of Greece and Rome will readily see how the gross and sensual Mormon conception of God reproduces in itself the character and conduct of the head-god, or king, of Olympus.‡ This grossness is continued and emphasized in the teaching that Christ the Son, during his earthly life, had three wives—Mary, Martha and the other Mary, and that these are among his numerous wives in heaven.§

THE HOLY GHOST.

The Holy Ghost is the third God in the Trinity. He is the concomitant will of both Father and Son,

* P. M. C. M. pg. 156.

†"He begat the Son of the Virgin Mary after the ordinary fashion of human generation. The Eternal Father descended to the earth, wooed the fair Virgin, won her to be his spouse, *pro hac vice*, and then consigned her over to the compliant Joseph. From these secret but celestial interviews the Savior of mankind was born." (H. M. pg. 403-404).

‡The Grecian myth concerning Jupiter and Leda and the birth of Poelux and Helen, as also the relation of the Olympian king and Danae, Buropa, Caliste and other unhappy victims of his power and lust are no more debasing than the Mormon conception of the God of the Bible, and in fact they suggest a parentage of the Mormon thought.

§When we place this Mormon conception of Christ beside the Christ of the Bible and of the Christian church, we shrink back with abhorrence at the blasphemous and meaningless statements: "We believe in his son Jesus Christ," and, "that through the atonement of Christ all mankind may be saved."

the one mind possessing, actuating and harmonizing Father and Son. Prophet Heber Kimball says: "Well, let me tell you the Holy Ghost is a man; he is one of the Sons of the Father and our God and is that man that stood next to Jesus Christ." "He is a man and stands in relation to the Father as he, Kimball, stood in relation to Brigham Young."* Confirmation in the Mormon church is the birth or baptism of the Holy Spirit,† and this birth or baptism is obtained by the laying on of the hands of Mormon officials.‡

THE BIBLE.

The Mormons claim to believe in the divine origin of the Bible, "as far as it is correctly translated." The Scriptures, however, have been wofully mistranslated. All the great linguists and Bible commentators have been at fault. The palm of Bible criticism, so long conceded to the great scholars of the world, has been forfeited, and now belongs alone to Joseph Smith the prophet, who in his last sermon in Nauvoo said: "I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world. I will associate with it. I possess the key of all languages."§

The "Book of Mormon" is also held to be the word of God and equal in authority to the Bible. No man can be saved unless he believes in the "Book of Mormon" and in Joseph Smith as a divine prophet. It

*P. M. C. of M., pg. 156.

†M. D., pg. 18.

‡When we place this Mormon conception of the Holy Spirit beside the Bible and the Christian doctrine of the Third Person in the Trinity, whom the true believer has come to know as the blessed Comforter, the voice of guidance saying: "This is the way, walk ye in it," and the inward witness whereby we cry "Abba Father," the Mormon declaration: "We believe in the Holy Ghost," is only mockery and deserves contempt.

§H. M., pg. 407-408.

is held that there is a continuous revelation abiding in the church, and the leaders are the divinely appointed revelators. The declarations of the "inspired" (?) priesthood are practically held to be more binding than the Word of God.*

BAPTISM.

Baptismal regeneration is a part of the Mormon creed. It is essential that one be entirely immersed in water. Salvation can be obtained in no other way. One "born of water stands on earth a new creature in Christ Jesus. He is clean before God. He is as pure as a new born babe."† The administrator of baptism must have divine authority, and this authority is attained only on becoming an official in the Mormon church.

Multitudes have gone out of the world without having obeyed the law of baptism. These are hopelessly lost unless this ordinance is somehow administered. This can be done only in this life. Hence it is claimed that "the living may be baptized for the dead." Thus millions of the unsaved dead may be rescued by living friends being baptized in their stead.‡ Men and women may thus attain the power to become "Saviors on Mount Zion."

*Fools and devils can ask questions, and make assertions, not easy for the wisest to answer, or for those not versed in sophistry to disprove. When confronted with such solecism or subterfuge, it is assuring for the humble Christian believer to know that it is not his part to disprove such un-Christian theories, but it is for Mormonism and its defenders to prove them to be true. Farther it requires something more than the assertions and pretentions of notoriously ignorant and wicked men to substantiate claims like these.

†Mormon Doct's—Penrose - pg. 15.

‡"Baptism or immersion in water by one authorized of God to administer it is ordained to convey the remission of sins that comes through the shedding of Christ's blood." See H. B. R. pg. 92. See M. D. pg. 38-39.

"As there was no authority among men to administer the ordinances of the Gospel, from the days of the early Apostles or shortly after, to the time of the restoration of the priesthood to Joseph Smith the prophet, all the baptisms during the intervening period were void. The administra-

BLOOD ATONEMENT.

One of the most horrid doctrines of the Mormon system is that of "Blood Atonement." This might properly be considered under the criminal aspect of the system. It is, however, a doctrine of the Mormon church. It has a close parallel in the Thugism of India. It is a secret system of murdering persons obnoxious to the church, under the pretense of religion. It has been taught by the dead and by the living leaders of the church, and was practiced until civilizing influences and the firm grip of the law made it unsafe. According to this doctrine there are some sins that men commit which cannot receive forgiveness except by having their throats cut and having their blood spilt upon the ground.* The official agents of this system of deliberate murder are known as the "Danites" or "Avenging Angels." Because of some slight offense against the church, disotions of men, however good and sincere they might be, when not divinely commissioned, could not be acknowledged in heaven. God accepts only such things done in his name as one performed under his authority and in the way he has appointed. The millions who have passed away during this period either must all be lost or there must be some further plan of redemption than that known to Christian Orthodoxy. This has been revealed in the doctrine of Baptism for the dead." (H. B. R. pg. 98-99.) (See also M. U. pg. 169.)

To illustrate this absurd idea, in the winter of 1880:—"A member of the Mormon church, in one of the central counties of Utah, made up his mind that he ought to be baptized for five of his dead friends. The weather was very cold, and he naturally shrank from being immersed five times in ice-cold water. He therefore hunted up a man and offered him two dollars apiece if he would take the job of being immersed five times. The offer was accepted and the baptism performed in that way." Pres. Rev. Apr. '81 (H. B. M.)

Such insane and blasphemous pretensions on the part of men of such unquestionable infamy as Joseph Smith and his successors seems incredible except within the walls of a Lunatic Asylum. And it would seem quite as incredible that any one outside such an institution could for a moment entertain such a doctrine.

The context to isolated passage of Scripture; the history of heresies in the early Christian church; the critical research of eminent Bible scholars; the power of Christianity and Christian influence as seen in the centuries past in the uplift and civilization of the world; the visions of glory, so frequently opened to the spiritual eyes of dying saints, corroborating the blessed promises of Scripture,—these are all sufficient to place, for refutation, beside these blasphemous and un-Christian pretentions.

* In an article upon "Utah and its People" in the North American Review, May 1881, George Q. Cannon says: "The whole foundation of the

bedience of official commands, being a non-Mormon and such like, many a man has been sought in the midnight darkness by masked men or otherwise torn from his family, led away, compelled to submit to the cutting of his throat or to other modes of death, thrown into his grave and covered up like a slaughtered beast.

Increased facilities for travel, the rapid incoming of the Gentiles, United States laws and the presence of United States officials, have rendered this practice somewhat impracticable in the great centers. The same spirit however, exists as in those long years of isolation and of unrestricted crime. "The monstrous doctrine of 'Blood Atonement,' (the offering of human sacrifices)" says Mrs. Paddock, "is as much an integral part of the Mormon system to-day as it ever was, though masked and modified in its practical application through fear of the United States laws."* Utah would no doubt be speedily rid of Gentiles, of apostate and refractory Mormons, by this and similar means, were it possible. Recently one of the Apostles of the church—Brigham Young, Jr.,—said: "If I could have my way I would say to every Gentile in this Territory, get right out of here or take the consequences. It is coming to this."†

charge of 'Blood Atonement' is that the people believe in the Biblical doctrine that men who commit murder, adultery and other gross crimes should be executed." To show Mr. Cannon's lack of candor, this statement should be placed side by side with that made by him in March, 1855, when he explained the doctrine as above exemplified, "and showed that according to the doctrine of 'Blood Atonement,' as believed, understood and practiced in and by the church of Latter Day Saints, or Mormons, it was and always is the duty of each and every member of the church to shed the blood of his neighbor who had in some way transgressed the laws of the church and had disobeyed the commands of the president. (See Madame La Tour pg. 305.)

*(See Madame La Tour.) †(H. B. M. Nov. 1881.)

-In a sermon delivered in Salt Lake City some years ago, Brigham Young said: "There are sins which men commit for which the blood of Christ cannot atone. But when the man's own blood is shed, and the smoke thereof ascends as sweet incense to Heaven then are

POLYGAMY.

Polygamy is a favorite institution of the Mormon church and is an essential part of its creed.* From a theological point of view it seems a legitimate outcome of their idea of God, or more properly their gods, of Christ, of heaven and of the pre-existence of the human soul.† It has been and now is persistently taught and practiced. This institution, more than any other, has made this so-called church fa-

his sins remitted. If we love our neighbor as ourselves we ought to be willing to shed his blood for salvation's sake." He adds: "I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. (See Pres. Rev. Apr. '81. See also Sermons by Brigham Young Sept. 21, '56,—Feb. 8, '57. H. B. 50—Lee 16–18). (See also P. M. C. M. pg. 145–6; M. U. Chap. 13, and pg. 278–80).

Since the above was written these things have been verified to me by reliable participants and witnesses. Some time since I visited a reputable and trustworthy family in Salinas Co., Cal. The father and mother had been allured to Utah under false pretenses. After some years the father and husband was directed "to live his religion," that is, take to himself another wife. The wife and mother protested. Plans were laid to "shed he blood." She fled with her children, and after many marvelous escapes and untold hardships she succeeded at last in making good her escape. After many months of weary and suffering travel over plains and mountains she reached California with her children. The sons and daughters of this heroine, in whose home I was told the story, seemed almost to worship the brave Christian mother.

A similar incident known to the author is in case of a Wisconsin lady now living in Iowa. Her husband became a polygamist. She was harrassed, threatened and pursued by the "Dantes" or Avengers painted and and clothed as Indians. One of her children was kidnaped, and she and her other children barely escaped with their lives; and this, only by aid of the U. S. soldiers, to escape from the Territory and to reach her home and friends in Wisconsin.

*"The Latter Day Saints have embraced the doctrine of a plurality of wives as a part of their religious faith. It is incorporated as a part of religion, and necessary for our exaltation to the fulness of the Lord's glory in the eternal world." (Ser. Orson Pratt, Aug. 29, 1852—See H. B. M. 41).

†Origin of Polyg. in Mormonism-Latent in it from its very conception, the practice and revelation no mere accident or after-thought on the part of thr natural-born libertine who propagated them." (W. of M. 33).

"The origin of polygamy is not a matter of obscurity, but of plain historic record, so well authenticated that it would be as foolish to question it as it would be to question whether or not the battle of Waterloo occurred." (W. of M. pg. 161).

"The spirit that dwells in each man and woman is, I venture to say, more than five thousand years old,.....Among these spirits in the heavens are many more noble, more intelligent, than were called the great and the mighty ones who were reserved till the fulness of time, to come forth through a noble parentage,.....that they may be Prophets, Priests and Kings to the Most High God.....This is the reason the Lord is sending them here.....Then is it is not reasonable that the Lord shall say unto his faithful: "Take unto yourselves more wives, &c." (Pratt's Sermons. (See H. B. M., 41–42). See acknowledgement in form—Noted Decision Supreme court Wom. of Mor. 401.

mous. A revelation claimed to have been received by Joseph Smith and published in 1830, forbids this practice. In 1831 he admonished his people against the sin of the "Affectionate Spirit." In July, 1843, he claimed to have received another revelation from God declaring it to be right.* So revolting however, was this to the great mass of the people, that its publication was suppressed. In 1852 Brigham Young claimed to have received a revelation vindicating the system, which had been in practice for years. Thus, first in Utah was the mask thrown off, and the "Affectionate Spirit" (Free-loveism) of Ohio, the "Spiritual wife" system of Missouri and Illinois, became the "Plural Marriage" of Utah.

Marriage is essential to salvation and exaltation in the Celestial world.† The salvation of women depends upon men. An unmarried woman has no chance whatever for heaven. An unmarried man must forever be a slave to the Celestial polygamist.‡ A man who has but one wife, may, with his wife, provided they both remain obedient and pay their tithing, reach the position of servants to a polygamist master in heaven. Polygamists are to be kings and their dominion depends upon the number of their wives and children. Their wives are to be queens. The martial relation continues in heaven as on earth. No marriage is valid which is not performed under sanction of the Mormon President and by a Mormon official.§ All married converts must be remarried by Mormon

* See Smith,s Revelation, H. B. R. Appendix.

† If men neglect this sealing, they will be damned to all eternity.—Pratt as above.

‡ Lee's confession,—M.U. pg. 166. See also Judge Cradlebaugh,—M.U. pg. 24.

§ Wives sealed to "saints" for time and for eternity by priesthood.—See Pratt as above.

officials, else their marriage is null and void in the sight of God, and they are free from each other.* At the close of the Plural ceremony a blessing is pronounced as follows: "Forasmuch as you have entered into the holy convenant of Celestial marriage, all manner of sins shall be forgiven you, and you shall inherit eternal life.†" A wife rises in the resurrection only as the husband favors and takes pity upon her and lifts from her the veil with which she is buried.‡ Oh, shameless blasphemy! how lost to all sense of decency and of a righteous God!!

Divorce is common, and on the part of the husband exceedingly easy to obtain. There is no need of court or formal trial for a Mormon husband to obtain a divorce.§ For though married for time and for eternity the power which, united, can separate. It takes but the word of the President to dissolve the marriage bond; for whatsoever is bound by him on earth is bound in heaven, and whatsoever is loosed by him on earth is loosed in heaven.¶ This method by which a man who tires of a wife, sends her away, is a suggestive commentary on marriage among the "saints." It is more appropriate for Asia than for America. It belongs to paganism rather than to Christianity.

Smith himself was a practical polygamist. It is affirmed on the best of authority that he had at least forty "spiritual" wives in Nauvoo. It should be borne in mind that the practical duties and privileges

* See M. U. pg. 146,—P. M. C. M., &c. † Madam La Tour. pg. 326.

‡ It is not possible for a woman to be resurrected, or exalted to be made a queen in heaven unless some man take pity on her. See Mrs. G. S. R.—H. B. R. See, also, M. U. pg. 512 (Mrs. Brig. Hampton .

"If the women will not submit to polygamy, she shall be eternally damned." (Brigham Young). See W. of M. pgs. 17, 31. Also Judge Cradlebaugh—M. U. pg. 24. §Latterly the form of trial and court proceedings are observed because of the influv of Gentiles. See P. M. C. M. ¶Madame La Tour. pg. 341, 342, 357—M. U. pg. 165.

of "spiritual wives"* are in no wise different from those under the ordinary marriage covenant, except when it seems necessary to be kept secret from the knowledge of interested parties. In sketching the life and character of Smith, Judge Goodwin says: "For one of his sensual nature it was but natural to conclude that if Celestial plural marriages were good, it was a grievous waste of time to wait for death to sanctify them. That real women are greatly to be preferred to doubtful and unsubstantial ghosts, and that the right thing to do was to be sealed to those still living in the flesh." "The Desert News, the official organ of the Mormon church has," says our informant, "within a year published affidavits from living members of the church, showing that the prophet Joseph, long before his pretended revelation on polygamy in 1843, was married to others besides his then first wife; and two of Brigham Young's wives at his death—Emily Partridge Young and Eliza Snow Young—had associated with Joseph before his death, as his wives."† Thus the revelation of Joseph Smith in 1843 on Celestial marriage, which flatly contradicted the alleged revelation of thirteen years be-

*The subject of "spiritual marriage" has been enveloped in much mystery and has soliceted much attention. When we come to under stand the true relation of woman to Mormonism we can comprehend something of the doctrine of "spiritual marriage" as claimed to be held in Missouri. A woman dies and is lost, by union of that soul with a living "saint" as husband, she is restored to favor with God.—Connect this with the reembodiment of human souls.

Public marriages in Nauvoo were not made public. They had to be kept still. A young man did not know when he was talking to a single woman. (Lee 167)

It is no obstable whatever to this "spiritual marriage" if one or both of the parties happen to have a husband, or a wife already united to them according to the laws of the land. (His'y Mor. pg. 380.)

† North Am. Rev. March 1881.

"The principle of Celestial marriage was one of the first things the angel showed to Joseph;" (Brigham Young)—and this before Mormonism started.—(W. of M. pg. 33.) All through the history of the church, during the life time of Joseph, may be noticed a disposition to free-lovism.—Stenhouse Rocky Mountain Saints—(W. M. 33.)

fore, seems to have been a convenient cloak and a cunning device to cloak his own immorality, and to bring himself out of serious difficulties into which his intimate relations with his several "spiritual wives," some of whom were the wives and daughters of trusting husbands and parents, had led him. "Some of us," says a prominent Utah lady, "were in Nauvoo when Joseph Smith and John C. Bennett were deceiving any number of sisters, and when "spiritual wifery" was first concocted as a means of allaying the social scandal which had grown to such alarming proportious that there were threats, from the most devout Mormons, of clearing out the entire iniquitous nest."* The power of revelation committed to Smith and to his successors, and to the leaders of the church ever since, has been an easy way to cover up crime† under the blasphemous pretense of religion and of heavenly inspiration. Some two years ago a committee, by direction of an Eastern secretary, was appointed to investigate matters in Utah. It was found that eighty per cent. of the plural marriages were necessitated by previous immorality.‡

The lewdness, the infamy, the social degredation of this system cannot be pictured. It brutalizes men. It enslaves women, and lowers her from the position to which Christianity has exalted her to the degredation of heathenism and the Mohammedan harem. It is destructive to the family and to social life. It

*W of M. pg. 157.

†Smith's immoral character conceded by nearest friends as well as enemies (W. of M. pg. 32-33, 157.—P. M. C. M. pg. 71.—M. U. 146 & 165.

‡Mormon revelations justify the grossest and most debasing social crimes.—See Madam La Tour ws pg 63 H. M. pg. 376.—P. M. C. M.—M. U. & C.

(57 H. B. M. pg. 21 22) See also (W. of M. pages 198,) (P. M. C. M. pg. 398.)

blinds its adherents to all sense of true morality. It is contrary to the laws of all civilized lands. It is repulsive to the religious sense of humanity. Its demoralizing effects cannot be told. It is an organized system of tyranny, of licentiousness and of moral filth, legalized by the church under the pretense of religion.*

*The laws of Utah give the lawful wife no dowery.—(Madame La Tour, pg. 201) This renders a polygamous wife slavishly dependent upon the husband's favor.

Mrs. Helen Mar Whitney describing the glories of polygamy, pronounces it: "the power which holds this people together."—(Why we practice Plural Marriage pg 63.)

"An eminent divine, after a thorough investigation of the system, has said: "The best resources of our language cannot supply us with strong enough terms in which to denounce this infamous doctrine of the Mormon creed." (W. of M. 20-21) In establishing polygamy, "It was necessary to make woman believe that she was an inferior being, a lower creation than man, that her only chance of salvation, her only opportunity of entering heaven was as a satelite to add glory to some male saint."—(W. of M. pg. 29.)

"The corner stone of polygamy is the degredation of woman, and it can flourish only where she is regarded and treated as a slave." (W. M. pg. 20) "Women must not expect their husbands to love them, it is enough honor to allowed them to bear children to a Saint."—(Brigham Young.)—See W. of M. pg. 39.

"Our children are considered as stars in a mothers crown, and the more there are, if righteous, the more glory they will add to her and their father's eternal kingdom, for their parents on earth, if they continue righteous, will eventually become as Gods to reign in Glory." [Whitney-Plural Marriage pg. 11] Mrs. Whitney's saintly[?] father, the noted Heber C. Kimball in urging the young men to plural marriage said: "I think no more of taking another wife than I do of buying a cow." [W. of M. pg. 3.] In her pamphlet above named Mrs. Whitney gives the "saintly" address of her father who at the time—May 1643—was living in polygamy, though Smith had not yet received his revelation of Celestial marriage. In this address to his children he says "A man must become a God as Jesus Christ did" [Why we practice Pl. Mar. pg. 59.) There are facts which cannot be repeated which reduce the system to the lowest form of indecency. It is degrading to man and woman, a curse to children, and destructive to the sacred relations of family. That it should be practiced in the name and under the cloak of religion only adds to the enormity of the crime. (Address of Gentile women in Utah, W. of M. pg. 2 0-21) "The plural women are sworn to the greatest secrecy and are even enjoined to deny the paternity of their infants rather than compromise their "saintly" husbands. Almost any day in the week women may be seen in the streets of Salt Lake City, carrying infants whose fathers they would not reveal under torture." (W. of M. pg. 288.) Says Mrs. Whitney in her defence of Plural Marriage above named: "We defy any earthly potentate or power to compel us to break our sacred vows" [pg 63.]

"There is probably not one full grown, sensible Gentile in Utah who believes the Mormon assertion that polygamy is practiced for religion's sake."P. M. C. M .pg. 559.

Polygamy, as we have seen, is an essensial factor, a prime principle of the Mormon faith. It is now considered as essential, as a saving ordinance, and as necessary for exaltation in heaven, as when publicly taught and openly enforced. As a part of their religion, it was and now is claimed that the Government of the U. S. had no right to prohibit it.

THE PRIESTHOOD.

The Mormon system is an absolute theocracy, a union of church and state, and is extremely despotic. The absolute power of the priesthood is one of the fundamental and essential tenets of the church. The President and members of the priesthood are infallible. They are God's vicegerents upon earth. They have the right to dictate to their subjects in all things both spiritual and temporal.* They claim to have authority direct from God and to hold the keys of heaven and of hell. The lives of the people are subject to the will of the leaders. Their word is the word of God, and their decision determines the future destiny of their subjects. To exercise independence of thought is dangerous. These claims are announced and held over the heads of the ignorant and the fanatical, to frighten them into obedience, under penalty of ruin in this world and of finally being con-

After the Supreme Court decided that the early law of Congress against Polygamy was constitutional, it was sneeringly set at defiance, and the officers of the Government were openly defied to enforce the law. The famous "Edmunds Bill" after years of struggle and heated controversy was passed. Its provisions however were largely ignored, and the people counseled to evade them, the Mormons relying upon deceit, falsehood and perjury, as required in the Endowment obligations, for protection. This will be seen more clearly in consideration of the system in its relation to the Government. In 1891 Joseph Cook stated, what is a well known fact, supported by unquestionable evidence, that "Polygamy is not abolished in Utah." The Mormon temple at Salt Lake City, as is the case with other Mormon temples, it should be remembered was not built as a place of worship, but for the performance of the blasphemous endowment ceremonies, one of the principal of which is the "Celestial Marriage" ceremony. Though Utah has now been admitted into the Union as a state, under the prohibatory restriction of Polygamy, there is no lack of evidence that plural marriages are now contracted and polygamy secretly practiced. The officers in the official center of Mormonism, Salt Lake City, are for the most part Mormons. The Endowment ceremonies are hidden from the non-Mormon world, and ths records are in the hands of the 'faithful." I have lately met with prominent citizens of Utah who assure me beyond all question that polygomy is a part of Mormonism today, in practice as well as in theory. Says Mrs. ElizaSnow: "The action of the Government can neither change or annihilate a fundamental principle" [W. of M. M. 161.] Recent acknowledged official publications of the Mormon church also stand in evidence.—See also W. of M. by 151, 173, 333 [H. M. 376 H. B. M. 421-43.

*See Madam La Tour case of S. Godbe, pg. 187.

signed to the eternal burnings.* The church, the Mormon church, is the only doorway to salvation. To lose faith in the President and the priesthood, to disobey their commands, is to be cut off, to receive the curse of Almighty God and to be turned over to the buffetings of Satan.†

A protraiture of this absolute rule, or despotism is well put in a petition to the United States Congress in 1872, presented by some five hundred of the heroic ladies of Utah, many of whom had been adherents of the Mormon church, and understood fully the character of Mormonism.

"For more than twenty years Utah, though a territory of the United States and as such nominally under the jurisdiction of Congress, has been in reality governed altogether by the Mormon priesthood. Let history tell the nature of their rule.

"No more bloody despotism has disgraced the earth in modern times. Brigham Young, in the self appointed character of God's vicegerent, has held the lives, liberty and property of the people in his hands. Disobedience to him has been accounted a crime not to be atoned for except by blood. Nothing that the people possessed could be called their own except by his will.....Not only were they required to pay into the church treasury one tenth of all their property, but they were liable at any time to be ordered to give up their homes to the Prophet,

*So extensive are the ramifications of this order, so completely is the espionage, and so absolute its sway that its dupes dare not disobey, or do so in fear of damnation [M. E. Rev. Apr. '82].—See also Endowment oaths—Madame La Tour, pg. 222 and H. B. M. pg. 23 30.]

†All manner of social abominations and domestic horrors, and mutilations and blood atonings, and assassinations. and massacres have been perpetrated in the name and by the authority of this priesthood." [R. McNeice Sermon March 28 1880 H. B. M. pg. 58.]—See also on priesthood, Pres. Rev. Apr. 1881 also McNeice H. B. M.,—H. M. &c.

and this order none dared disobey.....But these roberies are little things compared with other enormities perpetrated by the despotic rulers of this people in the name of religion. During all these years that their will has been law in Utah, no man's life, no woman's honor has been safe if either stood in their way.....The constitution of our country guarantees to every one of its law-abiding citizens the rights of life, liberty and the pursuit of happiness. The principles which govern the majority in Utah make these rights depend upon the will of a single man, who has already been guilty of incredible abuse of power. The history of his *reign* (for it is nothing else) is written in characters of blood." (Madame La Tour 337-341.)

An incident or two touching upon the practical working of this system may be in point. In July 1875 Brigham Young in an address to a large congregation in San Pete valley, in which he ordered his hearers to kill Rev. Mr. McMillan, made use of these words: "You must obey me the same as though Jehovah had spoken; for my voice is the voice of Jehovah."* Various plans were laid to carry out this order. They failed only because Mr. McMillan was kept informed concerned the plans and movements. I am indebted to the Rev. D. J. McMillan, Supt. of Presbyterian Missions in Utah, the man above named, for the following. Recently he said: "A man attempted to enter a piece of land without asking the Bishop's permission. This enraged the Bishop, who at once appointed one of his faithful henchmen to build and occupy a house upon the land. A dis-

* W. of M. pg. 415.

pute arose between the two claimants. They were summoned before the Bishop and the case was decided against the rightful owner. In this case the wronged man appealed to the land office for redress and obtained it. This enraged the Bishop, and on Sabbath morning succeeding, publicly said: 'Bro. .....has shown himself to be an enemy to this people by ignoring the priesthood and entering land as the Gentiles do. By the power of the holy pristhood, which I possess, I have cast him off and turned him over to the buffetings of Satan, and I pronounce the curse of Almighty God upon him. His crops shall wither away and his land shall not yield her increase and he shall starve to death unless he repents, gets baptised again to wash away the sin of his rebellion, pays up his tithing and comes and begs pardon; and none of the Saints are to show him any countenance or favor until he repents.' The watermaster was instructed to allow that man no water to irrigate his land, and as nothing can be raised without irrigation, the curse was fulfilled, and for the sake of his starving family the man returned." "One man" says Mr. McMillan "well known in Utah once said to me: 'I have long since lost all faith in Mormonism, but if I let the Bishop know it I'll lose my land and reduce my family to starvation.'" "A young Mormon" he continues "a few months ago sold me a house and lot. He was immediately called before the Bishop to answer to the crime of befriending a non-Mormon. He was publicly denounced as an enemy to his people, cut off and turned over to the buffetings of Satan with the usual curses attending." If it is thought best to plant a colony in a

distant territory, families are accordingly ordered to dispose of their property and prepare for the journey, and at the word of command they start out for Arizona, Nevada, Montana, Washington Territory, as the case may be.

Another incindent, illustrating the rule and authority of the priesthood, must here suffice. Distilling whisky was begun in Utah by the Mormans in 1850.* In 1851 two men, both good Saints, and one of whom stood high in the priesthood, established distilleries. They continued the business for four years and were becoming rich. President Young, who had an eye to business, selected these men to go on missions. Their distilleries were seized and appropriated for the Church by the Municipal authorities, who were leaders in the church. For more than ten years thereafter the church had the sole monopoly of the liquor business in Utah with Brigham Young as official and chief proprietor.

This epitome of some of the cardinal doctrines of Mormonism is sufficient to show its relation to Christianity. A Mormon has performed all his religious duties, and civil as well, when he accepts the

*See Madame La Tour. Pg. 307–308.

Brigham Young early engaged in the manufacture of liquor and it was openly sold in Mormon stores which bore over the doors and windows "Holiness to the Lord" and an all seeing eye.—[See H. B. M. and Madame La Tour.]

On this question of intemperance, Mrs. Pollard, in her reference as above to Mr. Cannon, charging the Gentiles with introducing the liquor business into the territory, shows that the manufacture of liquor was not only introduced, but carried on and monopolized by the Mormons. [See above.]

In an article in the North American Review, Gov. Murray also shows that the liquor business was not taken into Utah by the Gentiles; that like Joe. Smith in Nauvoo, Brigham Young in Utah was largely interested in the manufacture and sale of whisky; and that between the years 1862, when the Internal Revenue system went into effect, to 1869, when the Pacific Rail Road was completed, and the incoming of the Gentiles, in any considerable number really began, thirty seven distilleries were started and all these were run by Mormons; and since that date no new distilleries have been licensed. [See article N. A. Rev. Mar. 81—H. B. M pg. 76.]

faith, submits to the ordinances, lives his religion—that is enters polygamy—obeys the priesthood and pays his tithing. When he has done this he is held in good standing in the church even though he be guilty of every crime in the Decalogue.

The entire system is a conglomerate of Paganism, Indian Thugism, Judaism, Jesuitism and Diabolism, all permeated with animal passion and put together with Christian phraseology. It is utterly un-Christian and more intolerant to Christianity than any system in Pagan lands; and deserves less fellowship even than does the religion of the Turks.

A SYSTEM OF CRIME.

The absurdities of the Mormon doctrines are paralleled only by the spirit of wickedness which permeates them, and by the crimes which are unblushingly committed in the name of religion. Religious pretense may, for a time blind a sensitive public to real character, but crime is no less criminal because the cloak of religion is thrown around it. Let a fiend, who has clothed himself with a religious garb, throw off his mask, and his infamy appears all the more abhorrent because of his religious pretense. The claim of religious belief for the principles and usages of Mormonism do not suffice to shield it from the charge of being a system which "stands against the world for fiendish crimes."* This charge is sustained in our survey of the Mormon faith. Corruption and criminal thought are woven into its very texture. Not only is it apparent that declarations of the

*Madame La Tour pg. 360—See Judge Cradlebaugh—M. U. pg. 21. "Sanctified falsehood enforces the systematic degredation of women .....not only permits but orders the commission of the vilest lusts .....and teaches that it is a sacred duty to commit the crimes of theft and murder."

written creed touching honesty, chastity, virtue and such like, are the veriest mockery upon Christian decency, and a burlesque upon the Christian faith; but enough also has been said to show that the claim of loyalty to the Government and to the laws of the United States is the rankest absurdity. It is not easy to treat this system as criminal, separate from its characteristics as religion, and in its relation to the Government, since criminal thought runs through it all, and crime forms its very fabric touching the laws of God, of civilized society and of the Government of the nation. Mormonism acts upon the theory that "the end justifies the means." The ends here are priestly rule and a polygamic empire, with all that these entail. Deception, perjury, plunder and murder even, are right and proper, and are demanded, when the supposed interests of the church require them. In the Endowment ceremony it is made obligatory "upon every initiate, under fearful penalties, to uphold the church at any cost, to obey the rulers of the church in all things without question, and to take vengence upon the enemies of the church."* It may be well to specify.

PERJURY. Perjury committed in behalf of the church is looked upon as a cardinal virtue, and as communicants, it is required of Mormons when the interests of the church and of the priesthood demand it. "Dora Young, a daughter of Brigham Young, who has broken away from the Mormon church," says Judge Goodwin, "declares that the first thing to open her eyes to the atrocities practiced under the name of

*Judge Boreman (See H. B. M. pg. 65.) "The saints have made Utah a modern Sodom and the paradise of libertines. See (Pres. Rev. Apr. 81,—H. B. M. pg. 6. and 36.)

religion in Utah, was the wholesale perjury resorted to by her father and by others high in authority in the Mormon church, in order to circumvent the laws and to defeat justice."* "Daniel H. Wells, one of the oldest leaders and highest officers of the church, and the chief custodian of the Endowment House records at Salt Lake City, swore in court there that he knew of no record of Mormon marriages."† In the case of Reynolds this same Wells who had solemnized the marriage a few months before swore positively that he had no recollection of performing the ceremony, though Reynolds had been in his employ and was at the time. Orson Pratt though a witness had never heard of such a marriage. The testimony of Mrs. Reynolds convicted these men of perjury, and Reynolds of polygamy.‡ "Brigham Young, when arraigned, swore that he had but one wife, that he never was but once married."§ The harems of these men in Salt Lake City would themselves seem to cry out with horror at such unmitigated falsehood and purjury. And yet every good Mormon justifies such as religious duty. "Truth with them means simply that to a brother Mormon they must be true."¶

THEFT and ROBBERY from Gentiles are likewise to be reckoned among the virtues of Mormonism.‖ In Sept. 1831 Joseph Smith favored his people with a revelation touching this line of duty: "Behold it is

*N. A. Rev. March '81 pg. 277—† Harper's Oct. '81.—‡ See P. M. C. M. pg 450 § See Harper's Oct. '81. "I have sat in the Federal Court room" says R. G. McNeice "by the hour and heard officials high in the Mormon church swear they don't know in regard to things which it was their special business to be familiar with." (Pres. Rev. Apr. '81.)

"Latter Day Saints, when placed upon the witness stand, have shown a wonderful facility in disregarding their oaths as witnesses, and commit perjury unhesitatingly and persistently, to shield those around whom the church has thrown its folds." Judge J. S. Boreman—See H. B. M. pg. 64) (See P. T. Van Zile U. S. Dist. Atty. Utah—W. of M. pgs. 323, 340)—¶W. of M. pg. 294.—See also Harpers, Oct. '81. ‖Judge Cradlebaugh, M. U. pg. 23.

said in my laws and forbidden to get in debt to thine enemies but behold it is not said at any time that the Lord should not take where he pleases and pay as seemeth good. Wherefore as ye are agents and and ye are on the Lord's errand; whatever ye do according to the will of the Lord is the Lord's business, and he hath set you to provide for his saints in these last days that they may obtain an inheritance in the Land of Zion."* This revelation has been faithfully attended to as abundant evidence goes to show. To trace the history of Mormonism from Kirtland Ohio, to Far West and Nauvoo, and its thirty years reign in Utah is to unfold the direful picture of these crimes. These depredations have been committed from the first under the full knowledge and sanction of the church authorities and the booty used for the benefit of the church.

MURDER. These depredations have often been accompanied by the murder of persons whom the "saints" desired to dispose of, or whose property they desired to obtain for "sacred" purposes, and which they could not otherwise secure.....The sad tale of the Mountain Meadows Massacre is in point here, and is familiar in every household. To-day no one familiar with affairs in Utah doubts that this and other well known massacres and assassinations were in direct accord with church decrees. There is now abundant evidence that Bishop Lee, who was sentenced and executed as principal in the Mountain Meadows Massacre, was but the scape-goat, to save Brigham Young himself and some of his higher officials. The dying statements of Bishop

* Doct. and Covs. See. P. M. C. M. pgs. 72, 90, 157,—160,

Lee are well sustained by other and unquestionable authority. Let me quote from Lee's dying words. "The Mountain Meadows Massacre was the result of the direct teachings of Brigham Young and it was done by those high in authority in the Mormon church. After the Massacre I was sent to Brigham Young to make a report of it. I went and told him all. I said: 'sustain me or release me from my Endowment oath to avenge the blood of the prophet' .....Brigham on the following morning, said: 'Bro. Lee, the people did just right only they were a little too hasty I have evidence from God that the act was right. I sustain you and the brethren in all that you did. All I fear is treachery on the part of the brethren. Go home, tell the brethren I sustain them, and keep all as secret as the grave. Write me a letter throwing the blame on the Indians, and I will report it to the Government as an Indian massacre. Young was fully satisfied with me then and for years afterward. He gave me three wives after that, and appointed me Probate Judge of Washington Co.....Nothing but cowardics has made him desert me now."* These words were spoken in 1877, twenty years after the massacre.

The history of the Mormon church from its be-

*Madame La Tour pg. 302-303 See Lee's confession M. U. pgs. 252 54 272-274.

Further says Judge Goodwin: "It is known that the murders were planned in Salt Lake City, that many of the effects of the victims were carried to that city and sold. Here in a meeting of the seventies in Salt Lake City. Brigham Young justified the massacre." (Harper's Oct. '81, pg. 758.

It became known by Mormon authorities after the execution of Lee that he had placed his confession in the hands of his attorney for publication. The "Blood Atoners" were sent to secure it and to kill Mr. Bishop if necessary to obtain the Ms. This was prevented only by an efficient guard stationed to protect him. When the Ms. was edited and ready for the press the Wells, Fargo & Co. Express refused to receive it until they were furnished with an armed guard to protect them beyond the Mormon borders. (Pref. M. U, pg. 7).

ginning almost, is a record of the vilest crimes. Numberless cold-blooded murders have been committed in the name of religion and under sanction and authority of the church. "It has always been a well understood doctrine of the church," says Bishop Lee "that it was right and praiseworthy to kill every person who spoke evil of the prophet. This doctrine has been strictly lived up to in Utah, until the Gentiles arrived in such great numbers that it became unsafe to follow the practice, but the doctrine is still believed, and no year passes without one or more.....being killed in a secret way."* "It was a common thing," he says "to see parties going out with suspected Gentiles, to send them 'over the rim of the basin,' and the Gentiles *were always killed.*"†

We have the detailed accounts of many of these murders committed by and through the agents of the church, in Missouri and Illinois, as well as during the years of bloody rule in Utah. The Aiken, the Parish, the Robinson andother well known assasinations in Utah are only prominent illustrations. It must be left for the secret history of Mormonism to unveil the blood-curdling story of the dark deeds of the "Destroying Angels," the secret executioners of the church.‡

* M. U. pgs. 20 and fig. 156-160 et. al.

† M. U. pg. 279, 284.

This same spirit was manifested while the Homestead and Preemption laws were under investigation. In 1875 Geo. Q. Cannon, in a discourse delivered on Sunday, July 20, 1875, said: "God has given us (meaning the Mormon people) this land and if any outsiders shall come in and take land which we claim, a piece *six feet by two*, is all they are entitled to and that will last them for all eternity." (Internat'l Rev. Feb. '82).

‡ We may further illustrate by an incident related by the Wisconsin lady referred to above. She lived at the time in Salt Lake City in a house occupied by a Danite. This Danite's wife was intimate with, and had repeatedly, at the peril of her life, befriended her and warned her of approaching danger. She told her the incident which I here sketch. This Danite owned a meat market. One day late in the evening he came home and

RELATIONS TO THE GOVERNMENT.

Enough has been said to show something of the relation of Mormonism to our Government. The question however is of marked importance and deserves specific consideration. Theoretically and practically, disloyalty and treason to the Government run through the entire system. Says Judge Goodwin: "With the leaders, the church is simply a colossal political and commercial machine. It holds itself above the Government of the United States or any other government, and claims that all other governments, founded merely by men, are illegal .....That when men, poor and weak, groping in the darkness of this world, make laws which are contrary to their desires, or which conflict with their plans, they are not only not under the slightest obligation to obey or respect them, but have a perfect right to commit perjury or any other crime to avoid obeying them."* Loyalty to the church and obedience to its leaders is the first great cardinal doctrine of Mormonism. With all good Mormons the practice is coordinate with the theory wherever and whenever the conditions warrant. There is no crime under the ban of national law that a good Mormon will not commit, even to the taking up arms against the country, in accordance with his endowment oaths. In the Endowment obligations one is re-

told his wife to prepare breakfast for himself and several other Danites very early in the morning. She had not meat enough in the house for the breakfast, but did not venture to tell her husband. When he had gone she went to the market with a light concealed under her shawl. On the market floor was a strange-looking pile covered with a blanket. She lifted the blanket and saw there three dead bodies. They were the dead bodies of three Gentile miners who had been seen about town for several days and known to have quite a quantity of gold upon their persons. The mission of the "Avenging Angels" in the early morning was to do away with the bodies of the murdered miners.

* Harper's, Oct. 1881—Judge C. C. Goodwin. See (H. B. M. pg. 48.)

quired "to obey the laws of the Mormon church. and all these enjoin, in preference to those of the United States."* "They take an oath of eternal enmity to the Government and people of the United States."† "They swear vengeance upon this American nation and to teach their children and their childrens' children to the fifth generation to do so."‡ In accordance with this, the daughter of the noted Heber C. Kimball, Mrs. Helen Mar Whitney, voices the sentiment of every good Mormon when she says, "We defy any earthly potentate or power to compel us to break our sacred vows."§ The record of the church in Utah, and elsewhere, is in witness to the carrying out of these obligations. The most sacred laws of our land have been persistently set at defiance.¶ "They not only violate the solemn, mandates of the U. S. government, but they openly and publicly defy the government and its officials to enforce the laws." As a political principle it is a fact too well established to need any comment, that the union of church and state is utterly antagonistic to a republican form of government. In the Mormon system the state is swallowed up in the church. President Taylor admits that the church has absolute control over temporal as well as spiritual matters‖.....And when addressing an audience of six thousand people he said: "Let the Government so much as lay its finger on us and we will show the people of the United States what we can do.° "They teach that the "Saints are to judge the world instead of the officers of the world judging them."

*(H. B. M. pg. 28.) †(P. M. C. M. pg. 407.) ‡(H. B. M. pg. 29, See also (P. M. C. M. pgs. 297, 273, 351.)
§(Plural Marriage, pg. 63—pg. 16, 65.) ¶[Madame La Tour, pg. 348.] ‖[H. B. M. pg. 46.] °[H. B. M.] See [W. of M. 252,—H. B. M.,—P. M. C. M.] *[M. U. pg. 161.]

At Nauvoo Brigham Young said: "I swear by the eternal heavens that I have unsheathed my sword, and I will never return it until the blood of the prophet and Hyrum, and those who were slain in Missouri, is avenged. The whole nation is guilty of shedding their blood."* It is beyond question to those familiar with the inwardness of Mormonism and its history, that this vow was faithfully kept by Brigham Young, and has since been carried out by his successors and adherents so far as practicable. In fact Mormonism is heir in fee to this vow of Brigham as seen in the Endowment obligations and in the teachings and usages of the church.

During the rebellion Brigham Young said: "The men of the South pray for the destruction of the men of the North, and *vice versa*. I say amen to both prayers."† His son Brigham, Jr., one of the twelve apostles, a few months ago said: "What do we care for the Government of the United States? As far as I am concerned, I have had enough of this thing."‡ Brigham had frequently said in public: "That he could and would buy every member of Congress in the United States, if necessary to defeat legislation against this people."§ The ballot of the Mormons in Utah is under the absolute control of the leaders. "The head of the church selects a man to fill a certain position; marked ballots are placed in the hands of the voters by the priesthood, and are understood to be a notice that So & So has been appointed to that position by the head of the church." "The election," say the good Mormons, "is only a form, we are all of one mind." Said Brigham Young in a public meet-

*M. U. pg. 160.] †(H. B. M. 45.)
‡[H. B. M.] §[W. of M. pg. 152.]

ing in the Tabernacle in 1872: "I have chosen Bro. Cannon to represent us in Congress, because I mean to cram polygamy down the throats of the American people." Scores of reliable witnesses heard the statement and testify to its truthfulness. The result is well known. For eight years Mr. Cannon, who, besides being a polygamist, is not even an American citizen, was returned as a delegate by a vote almost unanimous on the part of the Mormons. Mormonism already holds the balance of power in Idaho and in Arizona and threatens the other territories.

In an address delivered in the United States Congress in 1863, Judge Cradlebaugh said: "The people of Utah have nothing but ill will towards our Government. The great mass know nothing of our institutions. They come to Zion, not to America.....Upon arriving in Utah, they hear nothing but abuse of our people; the whole fountain of patriotism is polluted, they are taught that they owe neither allegiance nor love to our Government. Treason and insubordination are openly taught."* Eighteen years later Hon. P. T. Van Zile, Attorney General of Utah, said: "The ruling party here not only violate the solemn mandates of the United States government, but they openly and publicly defy the Government and its officers to enforce the laws."† And Mr. Paine gives expression to humilitating facts when he says: "For more than thirty years the Mormon priesthood have set at defiance the national authority, and have killed or driven out of the Territory many of the United States Governors, Judges and other officers."‡ President Garfield, in his Inaugural, prononnced it "A reproach to our

†[M. U. pg. 30-31.] *[W. of M. pg. 347.] †[W. of M. pg. 366.]

Government that, in the most populous of the territory, the authority of Congress is set at naught."* The Mission Conference of the Methodist Episcopal church which met at Ogden in July last (1881) gives a clear and truthful outline of Mormonism in its relation to our Government. I quote in part: "The rapid growth of Mormonism in Utah is alarming. It is steadily increasing, mainly through immigration.....Mormonism is hostile to our institutions and disloyal to our government, declaring, by its former president Brigham Youny, that the politico-ecclesiastic government of the Mormon church 'circumscribes the governments of the world;' and again declaring by the chief of its apostles; 'That all other governments are unauthorized and illegal, while any people attempting to govern themselves by laws of their own making, and officers of their own appointing, are in direct rebellion against the kingdom of God.' Mormonism nullifies the laws of the land, controls elections, and protects its followers in the commission of the most heinous crimes. Mormonism creates saints and prophets out of thieves and murderers; and clothes with a halo of sanctity, perjury and deeds of villainy."†

More need not be said to show the relation of Mormonism to the Government. It is an open and defiant enemy of our Republican institutions. The criminal and law-defying character of the doctrines and of the obligations of the Endowment house, and the treasonable utterances of the leaders, have, from the beginning, found expression in criminal, law-defying and treasonable lives and practices. It is as emphatically un-American as it is un-Christian, and deserves

*[W. M. pg. 358.] †[M. E. Rev. '82.]

utter extinction at the hand of the American people.

Such is Mormonism,—a system which embraces the worst phases of Asiatic barbarism,—and this, too, in the very heart of America, and under the enlightening influences of the nineteenth century,—and parading itself even under the sanctimonious claims of religion. Major Carleton voices the sentiment of honest and law-abiding citizens who know the inwardness of Mormonism when he says. "They are an ulcer upon the body politic—an ulcer which needs more than cautery to cure.....This brotherhood may be contemplated from any point of view, and but one conclusion can be arrived at concerning it. The Thugs of India were an inoffensive, moral, law-abiding people in comparison."* Add to this the words of Schuyler Colfax: "A barbaric institution which degrades woman, defies our national law, scouts at our national judiciary, mocks at our nationol authority, stains our national escutchions and reviles all who lift their voices against it."†

Open but the record and read! Look in upon the field only, and see the corrupting principles, the revolting practices and the foul fruitage of Mormonism! Here we find verified the words of the Master: "Men do not gather grapes of thorns, or figs of thistles."

Here I pause with this reflection; the crimes and villainies of Joseph Smith and his followers brought down upon him, and upon them the just vengeance of the people of Ohio, of Missouri and of Illinois. So may the crimes and villainies untold and indescribable—of Brigham Young, his successors and their

*(H. B. M. pg. 69.) †(W. of M. pg, 369.)

adherents, bring down the righteous indignation and just vengeance of the American nation upon the accursed system of Mormonism.

I am aware that Mormon missionaries, and officials, who seek proselytes and converts from among Christian denominations and in Christian communities, can and do come like an Angel of Light, as the Arch-deceiver once approached the Master, with a Bible under their arm, and Christian phraseology upon their lips, and thus with Satanic cunning allure the unwary into the soul-blighting meshes of this unholy system, of temporal and spiritual bondage.

In these pages I have endeavored to give a fair and truthful outline of Mormonism, sustained by the best possible authority and by testimony unimpeachable. But the half has not been, and cannot be told. In this unfolding there are things which may seem puerile and shocking to the refined taste. This, however, has seemed necessary because of the character of the Mormon system which has become so formidable. The revolting pictures of crime, of filthiness and of blasphemous assumptions, I would gladly have passed by unnoticed, but without these the true character of Mormonism cannot be pictured, and without mention of them its history cannot be told.

The Bible Student will find a striking analogy, which seems almost prophetic, between Mormonism and the Scripture portraiture of heathenism and heresy as pictured by the Apostles.—See Rom. 1:21-32; II Peter 2; Jude 4-19.

Abbreviations to Notes and References.

H. M.—History of Mormonism.
M. U.—Mormonism Unveiled.
H. B. M.—Hand-Book of Mormonism.
H. B. R.—Hand-Book of Reference.
P. M. C. M.—Polygamy, Mysteries and Crimes of Mormonism.
W. M.—Women of Mormonism.
M. D.—Mormon Doctrines—Penrose.
P. M.—Why we practice Plural Marriage.
M. and M.—see P. M. C. M.
Lee—Confession of Bishop John D. Lee.
Doct. and Covs.—Doctrines and covenants.
Pres. Rev.—Presbyterian Review.
Intl. Rev.—International Review.
Meth. Q. Rev.—Methodist Quarterly Review.
N. A. Rev.—North American Review.

Authorities Quoted.

Joseph Smith, Brigham Young, Orson Pratt, Paley P. Pratt, Heber C. Kimball, Geo. Q. Cannon, Brigham Young, Jr., Mrs. Helen Mar. Whitney, Bishop Lee, C. W. Penrose, Lorenzo Snow, Pres. John Taylor, Counselor Wells, Pres. Wilford Woodruff, &c.

Judge Hale, Judge C. C. Goodwin, Judge McBride, Judge McLean, Judge Cradelbaugh, Judge Boreman, Gov. Murray, Hon. Schuyler Colfax, Mrs. A. G. Pollard, Miss Francis Willard, Rev. R. G. McNeice, Pres. Garfield, Pres. Haves, Pres. Grant, Pres. Arthur, Hon. P. T. Van Zile, Maj. Carleton, M. E. Conf., Utah, M. Coyner, &c.

AN

EPISTLE

OF

THE FIRST PRESIDENCY,

TO THE

Church of Jesus Christ of Latter-day Saints,
in General Conference Assembled.

READ APRIL 6th, 1886,

AT THE

FIFTY-SIXTH GENERAL ANNUAL CONFERENCE,

HELD AT PROVO, UTAH.

SALT LAKE CITY, UTAH,

THE DESERET NEWS COMPANY, PRINTERS.

1886.

AN EPISTLE OF THE FIRST PRESIDENCY

To the Church of Jesus Christ of Latter-day Saints, in General Conference assembled.

Dear Brethren and Sisters:

In the plenitude of God's mercy the Saints are once again permitted in peace to assemble in General Conference to worship the Lord, to extol His goodness, to glorify His name, to hear His word, and to receive such instructions from His servants as the Holy Spirit shall dictate, as well as to transact such business pertaining to His Church as may be presented for their consideration. But as we, your brethren of the First Presidency, are, by the force of peculiar circumstances, deprived on this occasion of your society and you of ours, we deem it consistent with the duties of our calling to address you by letter, and in this way to lay before you that which under more favorable conditions we should have been pleased to have delivered orally.

In the first place, we extend our congratulations to you, as Latter-day Saints and members of the Church of Christ, that affairs with us are so favorable that so many can meet together as you do on this the fifty-sixth anniversary of the organization of the Church, in General Conference. Persecution has raged, and hideous wrongs have been and are being perpetrated against us as a Church, but thus far our enemies have not been permitted to go to such lengths as the persecutors of the people of God did in the days of the first Alma, when they put tasks upon his people and put taskmasters over them and put to death those whom they found calling upon God. Though many of us are deprived of the privilege of meeting together in public, yet a goodly number of you can assemble as you do this day and worship your God and listen to His word; and we all—prisoners, exiles and free—can call upon our God without danger of punishment therefor. Indeed, we need not go to the days of Alma for contrast between the condition of the people of God then and our present condition, to find causes for thanksgiving and praise to our God this day for His mercies unto us. We have only to refer to our own history, to scenes in which many of you have taken part, to find contrasts which should prompt us to bear our present afflictions with patient equanimity. Some of the Saints, perhaps, feel that their sufferings under the tyranny which is now exercised over us in the name of law are very severe, and they may ask how long shall these outrages be permitted to continue? But if they would understand how much worse our positions might be let them recall the scenes enacted in the State of Missouri, when the Latter-day Saints were driven by mob violence out of Jackson County into Clay County, and thence into Caldwell County, and finally were compelled to flee, in the depth of an inclement winter, out of the State, under an order of Lilburn W. Boggs, the Governor, which said "*that the Mor-*

mons must be treated as enemies, and must be exterminated or driven from the State," and this, too, after many of their number had been killed, and the remainder had been robbed of nearly all the property they had in the world; or, recall the treatment the Latter-day Saints received in the State of Illinois, when, after murdering, in the most savage and heartless manner, and while under the pledged honor of the State, the President and Patriarch of the Church, and wounding almost to death one of the Twelve Apostles, mobs organized themselves, burned the houses of the Saints in the outer settlements, destroyed their property and drove them for their lives to the City of Nauvoo; and then, not content with this, brought the whole power of the State to bear upon them to compel them to leave that city and the State and to take refuge, stripped and destitute, in the wilderness, where their enemies hoped internal dissensions, starvation or wild Indians would complete the work of destruction which they were not permitted to accomplish.

However grievous the wrongs under which we suffer to-day, there is much yet to be thankful for. Our land is filled with plenty. No cry of man or beast ascends from our borders to high heaven for the want of food; no beggars plead for alms in our streets, and no destitute soul has denied to him that sustenance necessary to supply his wants. And with these blessings of good food, comfortable raiment and sufficient shelter, we have the inestimable blessing of the peace of God, which He gives to every faithful Saint -- peace in our hearts, peace in our habitations, peace in our settlements—a peace which the world cannot give, and which, thank the Lord, it cannot take away. Let your hearts, therefore, Brethren and Sisters, be filled with thanksgiving and praise to our God for His goodness and mercy unto us as a people. He has made promises concerning Zion; be assured He will not forget them. Zion may say, in the words of the Prophet Isaiah, "The Lord hath forsaken me, and my Lord hath forgotten me."

But the Lord replies:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

At no time has the Lord led His people to expect that they would not have to endure trials, or not have their faith fully tested.

Soon after this Church was organized His people were told: "for I have decreed in my heart, saith the Lord, that I will prove you in all things whether you will abide in my covenant even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me." We scarcely need remind you that if you live godly in Christ Jesus, while Satan has power, you will suffer persecution.

In the providence of the Almighty persecution serves a most useful purpose. Every faithful Saint must perceive and acknowledge this. Each one feels its effect upon himself; he sees its effect upon his friends and neighbors. Persecution develops character. Under its influence we all know ourselves better than we did before we felt its pressure; and we discover traits in our brethren and sisters of the existence of which, perhaps, we were in entire ignorance. The persecution from which we have been suffering during these eighteen months past, though very painful, has not been without profit to the Latter-day Saints. It has strengthened and infused new zeal, courage and determination into the faithful. It has also caused many who were careless and indifferent to arouse themselves from their lethargy and to renew their diligence in the work of God. It has also

brought to light the hypocrisy of many, and caused them to throw off the mask of friendship and fellowship which they wore and to exhibit themselves in their true lineaments. But it is upon the young of our community that the effect of this persecution has been most marked. Many of the young of both sexes, when all was peace and no war was made upon their parents and friends, seemed to be of the opinion that they could, without any danger to themselves or their faith, be in full fellowship with the world. The names Latter-day Saint and Gentile were alike to them. They appeared to see no reason why they could not be on terms of perfect friendship with both classes. Every Latter-day Saint of experience knows how dangerous it is for children to stand upon this ground. But from this delusive dream they have been awakened by the rude shock of this persecution. The line of demarcation between the Latter-day Saints and the world has been drawn so sharp and distinct that they find themselves (unless they become open apostates) compelled to take sides with their parents and friends; and the difference between their religion and that which is opposed to it is brought home to their hearts and consciences with a force never before known to them. This persecution is driving the rising generation together with surprising compactness. It is making impressions upon the youngest children of the community which the lapse of years can never obliterate. They are learning the truth of the words of the Savior by the painful experience which our enemies are now giving them, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The Lord has said, that the wrath of man shall be made to praise Him, and in this attack which is being made upon us and our religion we see this verified. Our enemies have designed to destroy the work of God. For this they plot and toil and descend to the depths of infamy. So absorbed are they in their wicked schemes, and so bent upon carrying them into effect, that they fail to look beyond the immediate acts which they perform and perceive the consequences which follow. They harass, annoy and torment men, women and children; they compel men and women to conceal themselves to escape from their cruelties and injustice and tyrannical abuse of power; and they consign other men and women to prison; and from these proceedings they derive great satisfaction, as they look upon them as so many evidences of their success in sapping the foundation of the Church of God and in uprooting our religion. We need not say to you, who have so often witnessed the effects of persecution upon our religion and Church, how fallacious are these hopes of our present persecutors. Instead of crushing the truth, they are advertising it; instead of showing the world how unworthy and contemptible we are, they are, unwittingly, furnishing us with opportunities to exhibit the heroic qualities we possess; instead of weakening or unsettling the minds of true Latter-day Saints, they are stimulating their faith and supplying them with additional proofs of the divinity of their religion. They would have the world believe that we are low, sensual, ignorant and degraded, that our religion is a system of lust; but the thinking people of the world know that there is no necessity to endure that which the Latter-day Saints are now enduring to gratify lustful appetites or desires. Licentious, depraved men and women would not suffer such treatment as Federal officials are now extending to us, and bear all manner of indignities and go unmurmuringly to prison, if they were assured, as we are, by courts and prosecuting officers that the war is against our marriages and not against sensuality if indulged in according to popular methods.

This persecution attracts the attention of the world. Its disgraceful features may be concealed for a while from public knowledge, through the lies so industriously propagated by those who are its promoters and instruments; but the truth concerning it is coming to light. For a while the feeling among those ignorant of our true character may have been one of indifference as to our fate, or to any treatment we might receive. As the persecution continues the truth leaks out by degrees. Men and women hear that scores of men, rather than accept the alternative of renouncing their wives and children, pay heavy fines and costs and go cheerfully for long, weary months to prison; and that delicate women, too, rather than betray their husbands and by their testimony involve them in the toils of their persecutors, go willingly to the penitentiary where the greatest criminals are confined. Thinking people read of these proceedings, and their former indifference gives place to interest. But while we acknowledge the hand of the Lord in these wicked acts of our enemies, they are not relieved from the condemnation which will follow them. They would deny us our rights as citizens, and they talk about us and act towards us as though we were not entitled to any such rights; but this is mere impudent assumption and claptrap on their part. We have rights. We were born free men and women, and it is a duty we owe to ourselves and our posterity and to all the people of this land that we should contend for and maintain the principles of freedom and transmit them unimpaired and undiminished to those who follow us. We do not ask for this freedom as a favor; we demand it as a right. We are as much entitled to the full rights of citizenship in these mountains as any other citizens who dwell under the flag of the Republic. Under any and all circumstances we are their peers.

Such trials as the Latter-day Saints now undergo in the courts in these Territories are not the trials of ordinary, vulgar criminals. However much those who figure as prosecutors, judges or jurors in these cases may scheme and plot and falsify to reduce them to this level, and to fix the brand of criminality or the stigma of infamy upon our conduct, they cannot deceive the world. This which we are now passing through is to all intents and purposes a religious persecution and nothing else. It will yet be recognized as such by the whole world. Its hideous features, its atrocious character, its travesties of justice, cannot be concealed by any amount of falsification or disguise. Already men are beginning to understand the motives and objects of those who are engaged in it, and history will set its seal of condemnation upon it and them, and it will yet stand as an ineffaceable blot upon the boasted civilization and liberty of our generation.

The scenes which we are now witnessing in this Territory are the results of a deep-laid and carefully planned conspiracy, which has been in process of formation for years. Its originators knew the elements they had to deal with, and by cunning contrivance they have effected a wonderful combination. Religious and irreligious, ministers in sacerdotal robes and atheistic scoffers, business men of integrity and blacklegs, temperance men and drunkards, men of strict morality and pimps and harlots, are crowded together on the plattorm they have constructed, and they find no inconvenience from each other's companionship. Each is made to believe that it is to his direct interest to combine to destroy "Mormonism." A more motley collection of human beings was never witnessed. Differ as they may upon everything else, there has been one common thought and purpose running through the whole and holding them together, and that is hatred of the religion of the Latter-day Saints and a determination to destroy it and them. The conspirators have appealed to the prejudices of each one to induce him to work in con-

cert for this common end. In the ministers they have found ready and willing allies; in fact, these have been the chief authors and promoters of the conspiracy. The Pharisees in the days of the Savior were no more ready to egg the multitude on to cry out "Crucify him, crucify him," than many of the ministers of our time are to urge Congress to enact measures for our destruction. It is now some years since the sectarian ministers here (with the exception of the Catholic clergymen) combined in a document to Congress, urging that body to legislate against us.

This action they have often repeated since. Destitute of confidence in their own religious systems and their power to cope with the truth which we possess without aid from the secular power, they make the air resound with their clamors for Congress to pass laws to crush us and our religion. They enlist men of their cloth elsewhere in the same unchristian business. It is only a few months since, and at the time the whole machinery of the courts here was being used most savagely in sending men, and women also, to prison on account of their religion, that a deputation of these professed teachers of the doctrines of the crucified Redeemer called upon President Cleveland and presented a memorial signed by upwards of a thousand persons, and, it was said, by some of the most prominent divines in the country, earnestly urging him to enforce the anti-polygamy act! Could the old Pharisees have done any more?

But while the ministers engaged in the conspiracy through zeal for their own craft and sectarian hate, the moralist and the politician, the debauchee and the drunkard, were drawn into support of the plot by appeals to their interests. The cry of polygamy has made a good battle cry: this has called the fanatical element into line; but underneath and above this question of polygamy, and completely enveloping it, has been the design to destroy our rights as citizens, to take away from us our liberties under the Constitution and the laws, and to obtain the political control of our country, so that, being as voiceless in the affairs of government as the Indians or Chinese, we could be taxed and plundered with impunity, and be lorded over by a set of political harpies who would revel and fatten at our expense. This has been, and still is, the object of all the outcry raised against us, of the innumerable falsehoods with which the public journals have teemed, of the constant appeals to Congress to legislate against us, and of all the outrages in the name of law inflicted upon us by the courts. The same covetousness and envy that led mobs to band themselves together to drive us from our former homes are the sentiments which prompt the present attack upon us and our liberties. Then mobs acted openly and defiantly, regardless of law; now the policy is a more subtle one; it is to reach the same ends under the shelter and pretence of law. It meant robbery and the deprivation of rights under the old system; under it the new tactics means the stealing of the political control of the country, to be followed by rapine and spoliation.

Trace up the acts of the conspirators from the treason of the Governor in setting aside the will of the people and his usurpation of the powers of the National House of Representatives, in pronouncing upon the qualifications of one of its members, and giving a certificate of election as Delegate to Congress to a man whom the people had rejected, down through the greater part of the proceedings of the courts, and especially the conduct of the Governor during the last two sessions of the Legislative Assembly, and irrefragable evidences of conspiracy against the liberties of the people are apparent at every step. Every act of the conspirators is consistent with every other act to make their plot a success. While engaged in this nefarious business, they throw dust in the eyes of the nation by

making an outcry against polygamy—as if they cared anything about our marriages—in order to conceal and accomplish their deeper design.

The most active tools in this conspiracy have been some of the Federal officials. Their positions have given them opportunities which they have been willing to avail themselves of. The preamble of the Constitution of the United States assigns as reasons why it was framed: "To form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Most excellent reasons for framing such a charter of liberty, and every officer who acts under it should keep these objects in view. But many of the officers sent here have acted as though they were determined that none of these blessings for which the Constitution was framed should reach us. The sanctity of home, the liberty of person, the modesty of maidenhood, have all been wantonly violated in the effort to punish the Latter-day Saints for their integrity to God and His laws. Instead of seeking to establish justice and insure domestic tranquility, they have sought to array neighbor against neighbor, friend against friend, brother against brother, wife against husband and children against parents, and to loosen and destroy all the bonds which bind man to his fellow-man. Their mission has not been to build up and cement society, but to tear down and break it up. They have taken delight in their efforts to sow dissension and strife, to tempt wives to betray their husbands and to induce husbands, by threats of severe punishment if they refused to comply with their wishes, to disown and forsake their wives, and to discard and bastardize their offspring, and to turn loose, as forlorn outcasts, those whom they had solemnly covenanted to provide for and protect. When these officials commenced their attack upon us and our religion they found our homes filled with love and affection—husbands and fathers devoted to their wives and children, and doing all in their power to make them comfortable and happy; wives and mothers contented and at peace, honoring their husbands and proud of their relationship to them; and children whose respect and obedience testified to the reverence and esteem in which they held their parents. Husbands and wives and children dwelt together without compulsion or coercion. Nowhere on all this broad earth, where matrimonial ties are held to have binding effect, did such complete liberty exist as among the Latter-day Saints. It is true, wives were sealed to husbands by the eternal Priesthood of the Almighty, for time and all eternity; but this union in the first place was only made possible by love, and by love the tie is perpetuated. Women knew their rights, and they knew that they could not be compelled to live with an unworthy man. Happiness reigned in our homes, because freedom reigned there, and all had their full agency. No better proof of this need be adduced than the fact that in the midst of all this persecution, and the many inducements there are offered to women and men to disolve their family relationships, but few men have accepted the proffered terms and discarded their wives; and to the honor of our sisters be it said, not one woman that we know of up to the present writing has broken her marriage vow and dissolved her relations with her husband and children.

Yet it is to the destruction of these happy homes that all the efforts of these officials have been directed. In the sacred name of law, and under the guise of a pretended desire to enforce it, they would convert this condition of society, so peaceful and so admirable, into a pandemonium. They have worked to this end with such malignant cunning, such heartless persistence and such unscrupulous disregard of

the principles of justice as have no parallel in American history; and that they have not accomplished this result has not been for the want of effort on their part, but because God has been with His people and His Spirit has been poured out upon them to strengthen and sustain them.

No man-made system or organization could have withstood the concentrated hate and violent assaults which have been directed against the Church of Jesus Christ of Latter-day Saints. Division and weakness would have shown themselves, fatal breaches would have been made in the framework of the system, and the imprisonment or enforced concealment of the leading men would have been followed by a decay of faith and the disintegration of the organization. But the Lord, in establishing His Church, provided against such contingencies as these. He promised—and all have been urged to claim the fulfilment of the promise—that He would give to those who entered sincerely into covenant with Him, a testimony of the truth for themselves, and to bestow His Holy Spirit upon all. It is this promise and its fulfilment that to-day constitutes the strength of the Church of Jesus Christ of Latter-day Saints.

The Prophet Joseph Smith was once asked by a visitor to the city of Nauvoo, the good order and prosperity of which struck him with surprise, how it was that he governed the people so as to produce such admirable results. The memorable reply of the Prophet of God was: "I teach them correct principles and they govern themselves." This was the secret of the good government at Nauvoo, and it is still the secret of the good order and freedom from strife and other evils which prevail among the Latter-day Saints in Utah and throughout all this mountain region where they have control. In what other community in the world could a governor, judges and other appointees act as these officials have done in Utah, without producing anarchy and the complete overthrow of all barriers which are erected for the protection of society and the rights of men? Our enemies are loud in their denunciation of the Priesthood and its influence upon the Latter-day Saints; but that violence and confusion do not reign in this fair Territory to-day is due to the teachings of that Priesthood and their influence upon the people who give heed to them. The people have been taught correct principles, and they govern themselves.

Do we overstate the truth when we say that every good, peaceably inclined citizen of Utah—Jew, Gentile and "Mormon"—would enjoy more peace, more prosperity, more kindly feelings towards each other to-day if we had no Federal officials at all of the class of many who are now among us? When a governor introduces himself to the world and to the people he is sent to govern, in all his public utterances from the platform, and through the press, as the latter's avowed and bitter enemy, and prostitutes the powers of his high office to defame, malign and injure them, would not the Territory be better without such an officer? When judges openly announce from the bench that a law which is general in its language is to be made special in its application, and so instruct attorneys and juries, and punish with all the severity possible one class of citizens under its provisions while notorious offenders of another class go scot free, and, not stopping at this, go on to the public platform and denounce with voluble and unbridled truculence the class of citizens whose cases they expect to come before them to decide upon—had not the temple of Justice better be closed awhile, than such judges should sit therein? Instead of seeking to insure domestic tranquility, these officers have fomented strife, they have fostered religious hate, they have embittered class against class, they have sought in every way possible to destroy that charity which should

exist in every community composed of citizens of different religions and politics. They have adopted and enforced a policy of non-intercourse between citizens. A Gentile citizen who has dared to speak of or treat a "Mormon" citizen as a friend and associate has been denounced and ostracised, and an impassable gulf has been created between them.

Is it any wonder, then, while some of the principal officers sent here to govern and maintain law, are the people's greatest enemies and the most deadly foes to law and order, that prejudice upon all questions affecting us and our Territory should prevail? Or that Congress should be induced, regardless of the Constitution and its guarantees, under the pressure brought to bear upon it by the incessant clamors and misrepresentation of this class to enact measures that would reach such a people as we are described to be? The Edmunds law was begotten by prejudice, conceived in ignorance and brought forth in hate. But its enforcement in these Territories is in the spirit of merciless severity and undiluted malice, and those who prosecute under it have not the excuse which a deceived and blinded Congress might plead for its enactment.

The officials here have gone far beyond the letter and spirit of the law itself and strained it for the purpose of inflicting punishment; this was conspicuously so in the case of Elder Lorenzo Snow, one of the Twelve Apostles, whose trial upon the evidence presented would undoubtedly have resulted in his acquittal had he been tried before a righteous judge and an unbiased jury. If any one fact was more clearly established than another at his trial, it was that he was innocent of any violation of the law as charged against him. But he is a prominent man—one of the Twelve Apostles—and could not be permitted to escape. His case is now on appeal to the U. S. Supreme Court at Washington. In order to have it put forward on the calendar, he surrendered himself to the officers, and is now in the penitentiary. The court has fixed a day when his case will be heard; and, as in every case that has gone to Washington, we hope, notwithstanding previous disappointments, that this will receive favorable consideration. It is of such trials as his—and his is but a sample of many others—that we justly complain. The law, as it passed Congress, was harsh and cruel and sufficiently destructive of our rights and liberties to satisfy the implacable author, but by packing grand and petit juries with jurors who are selected expressly because they are the pronounced opponents of the accused and their religion —by strained constructions of the law —by extraordinary rulings framed to suit each case without regard to preceding rulings on the same points—and by charges to juries which amount to direct instructions to convict, this law is made an instrument of the most frightful wrong, and in the torture which it inflicts goes far beyond anything ever conceived of by the men who voted for its passage. It is to be remarked of many of the officers who enforce the law that they seem to take delight in the misery which they think it brings. As to justice in these courts as now constituted, and with the animus the officials manifest, it is out of the question. Every one knows before a trial commences what the sentence will be. Not one escapes, no matter how flimsy or insufficient the evidence may be, who is indicted if the prosecuting officer has made up his mind there shall be a conviction. He finds a willing judge and a pliant jury ready to execute his decree. As to mercy the adamantine heart of the prosecuting officer is impenetrable to the sentiment. If he decides that a victim shall be sacrificed the agony of wives, the burning tears of innocent and helpless children touch him with no pity and have no more effect upon him than if he were made of stone. Impudence and ferocity sit upon his brow. In all

his proceedings he has a ready coadjutor in the judge of the third judicial district, who browbeats the accused and evinces an inhuman exultation in pronouncing sentence, his only regret being, as he has expressed himself, that the law does not permit him to inflict sentences of greater severity. When these men decide upon the punishment which an accused man shall have, neither the eloquent arguments of counsel, nor the insufficiency of evidence, nor the scantiness of the law, is allowed to stand in the way of the pre-arranged sentence. If they decide upon one indictment or three, upon six or twelve, they have only to intimate to a grand jury that such is their wish and they can be gratified. The more distinguished the man the more certain his fate. No grand or petit jury has failed to find an indictment or a verdict against any man whom the prosecution and court have selected as a victim. The marshal, the prosecuting officers and the court, by the exclusion of all who have not been avowed enemies of the religion professed by the accused, and by the aid of the open venire, have been able to pack the juries to execute their will with unquestioning servility. Seeing, therefore, how useless it is to make defense, many of the accused have made none, but have plead guilty. In doing so they did not acknowledge the rightfulness of the law, nor the justice of the punishment; for they viewed the law as unconstitutional and destructive of religious liberty and the punishment as an act of persecution; but by pleading guilty they saved costs, and what was of still greater importance, they saved their wives and children the humiliation of going into the witness stand and being plied with indecent questions by the brutal prosecutors. The majority of the accused, however, have felt it to be a duty to contest every inch of the round and to let the world see how utterly destitute of justice these courts are in their treatment of these cases. For this reason they have suffered their families to be exposed to the rudeness of deputy marshals and the insolence of prosecuting attorneys; though to have saved their loved ones from these indignities they would otherwise have been willing to endure the full punishment of the court for the offense with which they were charged.

Against the brutalities, usurpations and falsehoods of men dressed in a little brief authority, we have appealed and apparently, until quite lately, appealed in vain. Our request has been a very modest one; it was simply that the wrongs under which we were suffering might be investigated; but investigation was the last thing that the foes to our liberties desired. A few weeks since our sisters followed in the wake of the brethren, and in mass meeting assembled, at Salt Lake City, offered the same simple petition, sent up the same fervid cry for investigation, that the truth might be known and the real facts of the situation be made public. In their memorial to the President and Congress of the United States, they very consistently, and with the best grace in the world, modestly asked as follows:

"We respectfully ask for a full investigation of Utah affairs. For many years our husbands, brothers and sons have appealed for this in vain. We have been condemned almost unheard. Everything reported to our detriment is received; our cries to be heard have been rejected. We plead for suspension of all measures calculated to deprive us of our political rights and privileges, and to harrass, annoy and bring our people into bondage and distress, until a commission, duly and specially authorized to make full inquiry into the affairs of this Territory, has investigated and reported."

Is there anything unwise, imprudent or un-American in this? Do we injure man, woman or child by such a request? Are any person's rights or liberties jeopardized or infringed upon by such a demand? We answer unhesitatingly, No! We simply ask for our own. Will not our fellow citizens grant it?

We desire to infringe upon no one, in person or property, in rights or liberties, in privileges or immunities. All we ask is that they will grant us the same blessings they claim for themselves, and, if granted, we shall be abundantly satisfied.

Our sisters have had ample reason for their remonstrances and petitions. No where else on this broad land have the officers of the law treated women with the same indignity, inhumanity and indelicacy that they have in Utah and regions adjacent. Lady witnesses have been arrested, placed under heavy bonds, guarded by impure men, carried on long and unnecessary journeys at unseasonable hours of the night, harrassed and perplexed by improper and, occasionally, indecent questions, and treated frequently as though they were criminals convicted of the blackest crimes. A number have been committed to the penitentiary for refusing to answer questions that reflected on their virtue, or tended to criminate those to whom they were joined by the most sacred ties of affection and duty. The first wives—those recognized by the law under which the officers were acting, as the legal wives—have, contrary to all precedent, been compelled to testify against their husbands. We do not mention this fact to draw any line of demarcation between the first and plural wives. If joined to their husbands by the eternal covenants of God's house, all are alike honorable in His sight; His ordinances stamping their union as equally legal and lawful before Him. Their feelings are as acute, their affections as strong, their susceptibilities as delicate, one as the other. We simply mention this fact to show how utterly the judges and their aids ignore all precedents, ride over all well-established usages and make all things subservient—law or no law—to their effort, which, to use the expression of one of their leaders, uttered from the bench, is "to grind to powder" us and our institutions.

In Idaho Territory the usurpations of the officers have gone from bad to worse. They there out-Herod Herod in their disregard of the people's liberties. One of the latest movements has in view the revocation of all certificates given to school teachers who are members of the Church of Jesus Christ, which means the placing of our children, by the help of our taxes, under the tuition of those who would gladly eradicate from their minds all love and respect for the faith of their fathers. The duty of our people under these circumstances is clear; it is to keep their children away from the influence of the sophisms of infidelity and the vagaries of the sects. Let them, though it may possibly be at some pecuniary sacrifice, establish schools taught by those of our faith, where, being free from the trammels of State aid, they can unhesitatingly teach the doctrines of true religion combined with the various branches of a general education. And in this connection permit us to urge upon the Saints in all the Stakes of Zion the necessity of caring well for the education of our youth. If we are to be a powerful people in the near future, wielding potent influence for good among the peoples of the earth, we must prepare ourselves for those responsibilities, and not expect that ignorance will avail us in that day; but a knowledge of true principle, of doctrine, of law, of the arts and sciences, as well as of the Gospel, will be urgently necessary to enable us to fulfil, to God's glory and the renovation of the world, the responsibilities which we believe will, by right of our calling, at that time be most assuredly ours

If the threats which are uttered and the war that is made against the Latter-day Saints were made against any other people they would become unsettled and discouraged. A session of Congress has not been held, and scarcely a President's message been published for years, without some threatening and inimical action or

words against the majority of the people of Utah. But we have had this kind of opposition in various forms to contend with from the beginning. We should scarcely have built a house, planted a tree, opened a farm or formed a settlement if we had allowed menaces or attacks to have deterred us. We have had to live by faith, as all the just must do. The present persecution should not be allowed to weaken us in our exertions to improve. We should live together in love; there should be union in every family circle, and harmony in every neighborhood and city. We should be cleanly in our persons, in our dress and in our habitations and surroundings. Industry should be habitual with the adults of our community, and the rising generation should be taught its lessons and be impressed with its value as a means of happiness. God has given us the earth as a dwelling place, and when mankind live as they should do, it is a delightful residence. It is our duty to adorn and beautify it—to make it so lovely and attractive that angels may condescend to visit it. We should, therefore, have fruitful farms, choice orchards, well arranged gardens, and if every dwelling is surrounded by flowers it will neither detract from its beauty in the eyes of visitors, nor make it less attractive as their home to the children of the household. In some quarters there has been ruinous neglect on the part of parents in making their homes attractive to their children. A well-ordered, lovely home, in which peace and good-will prevail, is a place of perpetual delight to those who reside there, whether old or young. Where such homes exist the young who live there are not found loafing at street corners or stores, or spending their time in gadding about from house to house and in improper company at late hours. Books and musical instruments are now so cheap as to be within the reach of the most humble. By furnishing means of instruction, amusement and enjoyment at home, parents can, by adding kind words and loving deeds, tie their children to them by bonds of affection that can never be broken; and in after years those children will think of that home as the brightest and dearest spot in their memories; in their minds it will always be surrounded by a heavenly halo.

The aim of every farmer, orchardist and gardener should be to produce the best grains, fruits and vegetables. So also with our stockmen; they should raise the best horses, horned stock and sheep; and those who pay attention to poultry should take pains and secure the best breeds. The trouble in raising the best qualities of grain, fruit and vegetables is no greater than in raising inferior articles of the same kind. A good colt, calf or lamb costs but little, if any, more to raise it than a poor one does—and then how much more valuable and saleable first class grain, fruits, vegetables and animals are than those which are inferior! The Lord has given us a land in which grains, fruits, vegetables and animals can be raised to the utmost perfection; and we should appreciate and take full advantage of our climate, soil and water. With the exercise of good judgment, proper care and well applied industry, we can have the best productions of the vegetable and animal kingdoms at our disposal, and the poorest man in the land can have on his table such bread, fruits and vegetables as would be difficult, if not impossible, to find on the tables of the wealthy and noble of lands less favored than ours.

Our cities are generally well laid out. Our city lots are roomy. But we should provide for the increase of population. Sanitary regulations should be strictly enforced. Care should also be taken to secure plenty of unoccupied space for public grounds. They are as lungs for large and crowded cities; but it is in the early settlement and laying out of cities they can best be secured. Then

land is cheap, settlers are not so numerous, and the struggle for eligible sites is not felt. That is the time to secure and lay out squares for public grounds; trees should be planted as quickly as possible, and be carefully protected, and, as population increases, the grounds should be made attractive. And in this connection permit us to call attention to the burial places of our dead. For a people whose reverence and labor for their dead are as great as ours, we are strangely neglectful of their last resting places. One reason for this is the scarcity of water, and the difficulty of getting it to the cemeteries. But this is no justification for the neglect shown in many places—the grounds left unfenced and uncared for, and cattle frequently allowed to roam at will over the tombs of the loved ones. Artesean wells in many localities are being bored with great success, and in many burial places water may yet be secured by this means for their adornment with trees, shrubs and flowers—a change which will be gladly welcomed by all.

In the construction of our residences, school rooms, meeting houses, tabernacles and other public buildings, there is room for the employment of the most cultivated and unlimited taste. With the increase of facilities during the past few years, there is no longer any need for such structures as we formerly had to be content with. The principles of architecture should receive attention in all our settlements, and there is no good reason why convenience, a regard for health, and beauty should not go hand in hand in the erection of all our private and public buildings. The construction of our temples at St. George, Logan, Manti and Salt Lake City has furnished opportunities for many of our young men to obtain a knowledge of skilled branches of mechanism, the effects of which are visible in their own homes and the homes of their neighbors. And while we should impress upon the rising generation, as qualities of incalculable worth, that they should be pure in their morals, and have a high standard of honor, of truth, virtue and integrity, that they should be obedient to their parents and their God, and cherish a reverence for everything holy, be loyal to their country, and respect all constitutional laws; we should not neglect to instruct them in those branches of industry which will make them self-supporting, valuable citizens. All industrial pursuits should claim our attention, and we should endeavor to impart to our young people knowledge, skill and good management in farming, stock-raising, manufacturing, mechanism, trade, commerce and the arts and sciences. Give our young people an opportunity and they will excel as missionaries abroad and in every branch of skilled industry at home, and be behind none in the practice of the leading and useful professions. This they have demonstrated in every instance when they have gone out of the Territory to colleges and schools, and to receive technical instruction in the professions or branches of art.

As the world must yet know, the faith that was taught by the Lord Jesus to the Apostles, and by them to the world, and that brings forth the same fruits now as then, can only be extinguished in a pure people by their destruction. It is this faith that the Lord has restored to the earth, and that we possess. So long as men and women who receive it remain pure that faith will live and thrive and bring forth the fruits of righteousness. This every Latter-day Saint has proved. But faith should be cultivated. By cultivation it increases. The present is a time when the Latter-day Saints should devote themselves to their religion with all the ardor of their souls. They should so live as to enjoy the Holy Ghost and its gifts for themselves. These are needed by every man and woman to enable them to endure the trials which they have to meet.

At this point it may not be improper to again solemnly warn the officers and members of the Church against all conduct that tends to immorality and unchastity. We are being continually, though most falsely, accused of teaching and practicing sexual vice under the garb of religion. No charge could be more utterly false; for no system of philosophy, no code of ethics, no articles of religion since the world was first peopled ever taught more strictly and emphatically than does the Church of Jesus Christ of Latter-day Saints the paramount necessity of personal purity in the relations of the sexes. Of this the Saints are well aware. Let us see to it, then, that our actions correspond with our faith; for we may rest assured that no prominence of position, no ties of family, no influence of wealth can save us from the penalty if we break the law of God in this regard. But a few weeks ago it became the sad duty of the Quorum of the Twelve Apostles to sever from the communion of the Saints one of its members who had violated the law of chastity. He was a man of education, of experience, of judgment, of long standing in the Church, but neither these nor his exalted position in the Priesthood could save him from the penalty of the law he had so flagrantly broken. And as with him, so with all others. The law must be administered by the officers of the Church with justice and impartiality, with malice towards none, but with due regard to the commands of God and the honor of His holy name. Hear it, O house of Israel! ye who are seeking to attain to the Celestial Kingdom of our Father—none but the pure in heart can see God; none but those who have sanctified all their affections and passions by entire and complete subservience to His laws can dwell in His eternal presence! Let us also remember that the condition of a community, as a whole, depends upon the condition of the individuals composing it; as are its component parts, so is it in its entirety. If the individual members of a people are wise, just, intelligent, honest, honorable and pure, that community will be distinguished among its fellows by those peculiar virtues. To apply the lesson to ourselves, each one for himself, if we wish to see the Church of Christ prepared as a bride for the Savior, we must, individually, live our religion and exemplify in our own lives those virtues which we know must adorn the bride before she can enter the presence of her Lord. This matter of personal purity, faith, diligence and good works is one that we cannot delegate to our neighbor, or place on the shoulders of other men and women; but each must do his own duty, each bear his own responsibilities, each set his own house in order, each magnify his calling, each live near unto God, if he expects God to draw nigh unto him.

We are pleased to be able to report that the Lord is abundantly blessing the labors of the brethren and sisters engaged in the performance of ordinances pertaining to the Temples of our God; and a great work is being done therein in the interest of both the living and the dead. We have been pained, however, to learn that in some few instances, either through misunderstanding, carelessness, or partiality, recommends have been given to unworthy persons. This is a grave error, —one that should be guarded against with every possible care. The Bishops and Presidents of Stakes should take every precaution that the House of the Lord is not defiled by the intrusion of the unworthy through their recommendation. We strongly advise more caution and greater care in this regard. To the Saints we say that those who desire the blessing of entering into and officiating in these houses dedicated to the Most High should render themselves worthy thereof. They should live in harmony and peace at home, they should settle all their differences before attempting to enter this holy

place, which should be a house of peace, a house of order. They should pray with their families morning and evening, and not neglect secret prayer; they should honestly pay their debts to all men, and not only to man, but remember also that which is due, as tithes and offerings, to the Giver of all. They should observe the Word of Wisdom in the spirit and meaning thereof, for it is most inconsistent to carry the smell of whiskey and tobacco into the sacred precincts of the Lord's House. Or in a word, they should observe to do and to keep all God's holy laws and commandments, that when they enter His House they can enjoy that spirit which gives zest, power and efficacy to their ministrations.

The reports from the Elders engaged in the active field of missionary labor are far from discouraging, though the results in baptisms in those lands where our brethren have labored the longest, will not equal the showing of former years. The annual number of baptisms, as well as the total membership of the Church, in Scandinavia, now exceeds those in Great Britain. But the most marked results of our labors, of late, have manifested themselves in New Zealand, amongst the Maories, the abcrigines of those islands, who being a remnant of the house of Israel, nearly allied to the Sandwich Islanders, have received the Gospel with gladness, and show great firmness and integrity in cleaving to its truths.

In the present depressed state of business, and consequent lack of employment, the Bishops must not forget the duty which, as fathers of the people, they owe to the poor and inexperienced. None must be permitted to suffer. But we have learned long since that benevolence to be worthy of its name must be guided by reason as well as by sympathy; and aid should be given primarily with the view of doing real and lasting good to the recipients, and must be bestowed in a manner to discourage improvidence and the growth of a spirit of pauperism. Our aim should be to develop the powers of the worthy poor through that thoughtful help which will utilize the resources of the new-comer or unfortunate, and assist those who, if able, are willing to help themselves. In these labors of love we trust the fullest co-operation and most perfect harmony will exist between the Ward authorities and the Relief Societies, that thereby they may mutually strengthen and enhance the value of each others' efforts. Nor must the families of the missionaries be forgotten; those whose whole time is spent in proclaiming the truths of the everlasting Gospel must not have reason to complain of want of consideration by their brethren and sisters. If the counsel heretofore given to the Presidents of Stakes and Bishops with regard to the establishment of missionary farms had been more widely carried out, we believe the results would have been more encouraging. Brethren, there is still time for action in this matter.

In these times, when many men, because of being faithful to religious convictions, are immured in prison, if proper precautions are not taken, there is danger of their families suffering on account of their absence. Great care should therefore be taken by the Presidents of Stakes, the Bishops of Wards, the Priests and Teachers, and by the people generally, to see that, in the absence of their natural guardians and protectors, they are protected in their persons and property. Where there is any lack of means, they should see that it is amply supplied; not in the shape of charity, but as a duty we owe to our brethren who are persecuted for conscience sake and who are immured in prison for their adherence and fidelity to their wives and families.

The so-called Christians are most egregiously ignorant of the relations of man and wife; and while they talk quite

flippantly of the eternity of matter, they know nothing of the eternity of matter and spirit of which man and woman are composed, nor the eternity of the marital relation, nor the eternal covenants entered into between men and women, husbands and wives, parents and children. The acme of all their hopes in relation to matrimony and its continuance, as expressed in their covenants, is "UNTIL DEATH DO YOU PART." What a gloomy picture! What, nothing more? No; this is the general formula of all the churches, of all the millions of so-called Christians who dwell on this continent and the hundreds of millions of professed Christians throughout the world. What in this case becomes of all our hopes of eternal life, eternal exaltations in the mansions of the just? Does God indeed "join them together," as they say; and then does death divide them and sever the covenant? No, indeed; they make no such covenant, and therefore cannot break it. Their covenant is until death does them part—no further, no more. When this is accomplished all is ended in regard to their matrimonial relations. What of the resurrection from the dead? What of the New Jerusalem—the celestial glory—the eternal union that the authors of fiction write about? To them, as to the professed Christians, it is all fiction—a beautiful dream which death dissolves. We have other views, other ideas, other hopes. We believe in death being swallowed up in victory, in "a new heaven and a new earth, wherein dwelleth righteousness;" in the resurrection of the just, both men and women, parents and children. Our Gospel, "The Gospel of the Son of God, brings life and immortality to light." We believe in Jerusalems, such as the one which John saw when banished as a slave to the Isle of Patmos because of his religion, where the promises made to Abraham, Isaac and Jacob are to be fulfilled; "which had a wall great and high, and had twelve gates, and at the gates twelve angels"—"and the twelve gates were twelve pearls; every several gate was one pearl." Its walls were of jasper, its streets and the city were pure gold. The foundations of the wall were garnished with all manner of precious stones, and the glory of God did lighten it, "and the Lamb is the light thereof." Its pearly gates had written upon them the names of the twelve tribes of the children of Israel and the foundations of its walls, "the names of the Twelve Apostles of the Lamb." "The throne of God and of the Lamb shall be in it, and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. The porters of its gates were angels and its light the glory of God."

What was written on those pearly gates? The names of the twelve tribes of Israel. Who was Israel? Jacob. From whom did the twelve tribes descend? From Jacob. What were their names? The names of the sons of Jacob, which he had by four wives. Jacob, then, was a polygamist? Yes; he was one of those barbarians of which the Judge of the Third Judicial District says: "These practices might have been proper in a barbarous and primitive time—in crude times—but they won't do now. Civilization has thrown them away. It won't do to gather up these old customs and practices out of the by-gone barbarism and by-gone ages, and attempt to palm them upon a free and intelligent and civilized people in these days."

How free the people are in Utah today needs no discussion. If the judge cannot stand these things it would seem God and the Lamb can, for He is the light of the city on the gates of which are written the names of twelve men, the sons of one man, by four women—a polygamist. Had Jacob lived now, the judges would have sent spies, spotters and deputy marshals after him, and if caught would have sent him to the penitentiary with other

honorable men who had the courage of their convictions, and for whom "God is not ashamed to be called their God, FOR HE HAS PREPARED FOR THEM A CITY."

And what of his handmaids; will they be there? Yes: where there is so much beauty and glory and so many of his servants the women are sure not to be absent. Besides are they not one? Has not "God joined them together?" It would not be a heaven without them; they have entered into covenants with the men for time and eternity in the Lord; "They twain are one flesh." "The man is not without the woman nor the woman without the man;" but the corrupt have no place therein. For without are dogs and sorcerers and whoremongers and murderers and idolators and whosoever loveth and maketh a lie.

Speaking of the sexes, the same God who created Adam, created Eve, "male and female created He them; and blessed them and called their name Adam." Who are women? The mothers of the whole human family. They were all born of women, who were created and prepared as companions and helpmeets for man. To Eve God gave another seed in the place of Abel. "For God said, He hath appointed me another seed instead of Abel whom Cain slew." Who made this appointment? God. From whom came kings, emperors, prophets, seers and revelators? They came through women who were often Prophets themselves, and who were frequently ministered to by angels. Jesus was born of a woman; they were His companions on earth, were with Him at His death, and were first at His sepulchre, and will be His and His saints' companions in heaven.

Polygamy is not understood nor our relations thereto. There is nothing secret about it. When it was first proclaimed in Salt Lake City, in 1852, Elder Orson Pratt went shortly after to the city of Washington and published it to the world in a paper called *The Seer*; after that, President Brigham Young, who was a known polygamist, was reappointed, by the President, Governor of the Territory of Utah.

It is alleged that we are in danger of perverting the nation's morals. But how much danger there is of this may be judged by the morality of those in our midst who endeavor to make us believe they represent the government and nation, as exhibited in the following:

CRIMINAL STATISTICS OF SALT LAKE CITY FOR THE YEAR 1885:

Total estimated population, . .	26,000
Mormons, ...	20,800
Non-Mormons, ...	5,200
	26,000

Or 5 Mormons to 1 non-Mormon.

There were during the year, 1,276 arrests.

Adult males, ...	1,126
" females, ...	134
Boys under 10 years old, ...	16
	1,276
The 20,800 Mormons produce arrests, .	96
The 5,200 non-Mormons, " "	1,180

or 1 to 12½.

There are now in the city some 6 Brothels, 40 Tap Rooms, a number of Gambling Houses, Pool Tables and other disreputable concerns, *all* run by non-Mormons.

But for the presence of those who are constantly making war upon us our city would be free from the contaminating influences of houses of prostitution, gambling houses, dram shops and other such death-dealing concerns, and the taxes would be greatly reduced. But, as it is, the "Mormons" are forced to pay a liberal tax in support of the laws against the lawlessness of their non-tax paying enemies. Every other town, city and county in the Territory, and all the jails and the Utah penitentiary, show even a much cleaner record in favor of the "Mormons" than the foregoing exhibit portrays.

If it should be said that these con-

victions were made by "Mormon" judges and justices, it must also be remembered that the District Court always stands open and gladly extends relief to any who consider themselves wronged by "Mormon" officers.

It is a remarkable fact that in all these years since the introduction of polygamy among us, not one Gentile has ever entered into it through our agency; those who are corrupt have easier methods which are furnished and approved by the professed Christian world. These are not 'Mormon" institutions; but the practical outgrowth of monogamy. The question arises, if in thirty-four years not one Gentile has adopted polygamy, how many years will it take to demoralize the fifty-five millions of the United States? The fact is, our Elders could not thus introduce it if they would, and any one so doing would be immediately severed from the Church.

The question arises, What shall we do? Shall we, because of the inconsiderate action of Congress, of the judiciary and of other Federal officers, array ourselves against the nation, and sacrifice our loyalty to the greatest nation which is now in existence? Certainly not. Joseph Smith told us that "the Constitution of the United States was given by inspiration of God." Is it less true to-day than it was then? What shall we do? Have they passed "test oaths" which are forbidden in that Constitution? Yes. Have they not "prohibited the free exercise of" our "religion?" Yes. Have they not passed *ex post facto* laws? Yes. It is not only said that no *ex post facto* law shall be passed, but also no "law impairing the obligation of contracts." Some thousands of people in this Territory have entered into sacred contracts for time and for all eternity; Congress has passed a law making this a crime; and many men, who will not violate their contracts, are in prison to-day for a violation of the law of Congress which is *ex post facto*, making that a crime which was not a crime when the law was passed. This, then, is another violation of the Constitution. What about the "religious test oaths" instituted in Idaho, Arizona and in certain forms in Utah? What about the 4th amendment to the Constitution, which says: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated; and no warrant shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized?"

In article 8 of the Constitution it is stated, "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted." In George Q. Cannon's case lately, in an offense for which the law provides $300 fine and six months, imprisonment, a bail of $25,000.00 and an additional $20,000.00 for two complaints which were not at the time supported by any evidence, was required: thus he was made subject to a $45,000.00 bond. Is this excessive bail? If so, it is a violation of the Constitution. Thus we have six different violations of the Constitution of the United States, sanctioned, approved or winked at by those who have sworn to sustain that charter of liberty.

These are no fictions, but veritable facts that we have had to meet and put up with. But because of this misrule and perversion of the Constitution, and of the rights of American citizens shall we be inimical to that Constitution or to the institutions of the country to which we owe allegiance? Certainly not. These errors have to be corrected, and it is our duty, so far as lays in our power, as it is the duty of all honorable men in these United States, to sustain the Constitution thereof and to oppose in all legitimate ways any infringement of that instrument.

We are inconsiderately asked to rend our family relations and throw away

our ideas of human freedom, political equality and the rights of man, and "to become like them." Be like them for what? Like them in sapping the foundations of human liberty, like them in violating our constitutional oaths, like them in covenanting with wives and children till death parts them, and no more but a dead blank? What does it mean to be like them? It means that *E pluribus unum* is a fiction; it means that we tamper with and violate that grand palladium of human liberty, the Constitution of the United States and substitute expediency, anarchy, fanaticism, intolerance and religious bigotry for those glorious fundamental principles of liberty, equality, brotherhood, human freedom and the rights of man. It means judicial corruption, perverted justice, missionary judges, class rulings and minority representation; it means judicial tyranny and oppression, the introduction of spies and spotters, of packed juries and intolerance, of prisons, chains and terrorism; and introduces cruelty, oppression and despotism, in the place of liberty, equality and brotherhood. We cannot do it. We will rally around the flag of our country and maintain the glorious Constitution for weal or woe. We cannot and will not lay aside our fealty to the nation at the bidding of political demagogues, religious fanatics or intolerant despots.

To you, Brethren, who, as Presidents of Stakes, High Councilors and Bishops, hold in your keeping the purity of the lives of the members of the Church, we again repeat the warnings and admonitions of our former epistles and say, upon you lays the responsibility of the keeping of God's house in order, each according to his calling, ordination and appointment, and to the extent and scope of the duties imposed upon him. In these duties you cannot be negligent without incurring the displeasure of the Lord and losing His Spirit. The Lord holds each man responsible for that portion of the flock which is placed in his care. The Relief Societies, the Young Men and Young Women's Mutual Improvement Associations, the Sunday Schools, and the Primary Associations should all receive your hearty encouragement and support. Each of these organizations can be of great benefit to all of you in your labors. All of these Presidents are or should be subject to the authorities of the Wards and Stakes where they reside.

It devolves upon the Twelve Apostles and the Seventies to see that the Gospel is carried, and to carry it themselves, to all the nations of the earth—first unto the Gentiles and then to the Jews. This is their especial calling, and they should keep it constantly before them.

Like the First Presidency, the most of the members of the Council of the Twelve Apostles have been greatly restricted in their movements. One of their number, Elder Lorenzo Snow, is in prison. He bears his imprisonment with equanimity and fortitude; and so far as we know all of the Apostles feel cheerful and full of faith, and determined to magnify their calling.

Our latest advices from President Joseph F. Smith report him as enjoying good health and to a goodly degree the spirit of his office and calling. From his letter, recently published in the DESERET NEWS, the Saints have learned his sentiments concerning the work of God and the present situation of affairs.

In conclusion, we say to all the officers and members of the Church, be diligent in reading the word of God, contained in the Bible, the Book of Mormon and the Doctrine and Covenants; search the prophecies and let your hearts be comforted by their precious promises. God has said concerning Zion, that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the

Lord, and their righteousness is of me, saith the Lord."

Our history is one continued illustration of the fulfilment of this word of our God. We can truthfully ask, where is the weapon that has been formed against Zion which has prospered? or where is the tongue that has risen against Zion in judgment which has not been condemned? Her enemies have been very numerous; in many instances they have been prominent and powerful. They have strutted their brief hour upon the stage and have thought they were performing doughty deeds; but where are they? If their names were not kept in remembrance in our history, as enemies of the work of God, the most of them would be as utterly forgotten by the world as if they had never lived. But Zion will prosper and prevail. There may be storms to be endured; there may be trials to be encountered and difficulties to be overcome; and there may be seasons when clouds of darkness may envelop us and shut out the horizon from our view; yet if we humble ourselves before our God and keep the covenants we have made with Him, He will neither desert nor neglect us.

The Lord has said, through one of His prophets, "Hear, ye that are afar off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure."

These are the kind of people we should be; for it is such people who will build up and be counted worthy to stand in Zion. Then it can truthfully be said: "That the Lord hath founded Zion, and the poor of his people shall trust in it."

Be it our lot to live as Saints, to maintain every principle of virtue, of honor, of truth and integrity, to keep sacred the covenants we have made with God and with each other, and to obey in all things the word of the Lord. So shall we and our families be blessed of the Lord in time and throughout the eternities that are to come.

God bless you and all the friends of Zion with peace and happiness in this world and, in the world to come, with life everlasting, in the name of Jesus Christ. Amen.

Your brethren in the Lord,

JOHN TAYLOR,

GEORGE Q. CANNON,

Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

March, 1886.